


ZION'S TRUMPET



1849 Welsh Mormon Periodical

Translated and Edited by
RONALD D. DENNIS

ZION'S TRUMPET



Most mid-nineteenth-century members of The Church of Jesus Christ of Latter-day Saints in Wales were unable to read the *Millennial Star* because they did not read English. In July 1846 Captain Dan Jones began publishing *Prophwyd y Jubili*, or *Prophet of the Jubilee*, a periodical in the Welsh language that had a readership initially of six hundred Latter-day Saints. The final number of *Prophet of the Jubilee*, printed in December 1848, announced that the periodical would continue to appear monthly but would be called *Udgoron Seion*, or *Zion's Trumpet*. Readership by this time had increased to nearly four thousand.

John S. Davis, a young man from the town of Carmarthen, was selected to be the editor and publisher of *Zion's Trumpet*. Through its pages, Davis defended the Church's doctrine, reported on missionary progress throughout Wales, gave instructions to Church members, and entertained his readers with poetry, proverbs, and humor. He also published Welsh translations of the Latter-day Saint standard works, together with two hymnals and a variety of pamphlets.

Translated and edited by Ronald D. Dennis, professor of Welsh at Brigham Young University, the current volume is a facsimile edition of the twelve issues of

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ZION'S TRUMPET



1849 Welsh Mormon Periodical

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RONALD D. DENNIS

Volume Fifteen
in the Religious Studies Center
Specialized Monograph Series



Religious Studies Center
Brigham Young University
Provo, Utah

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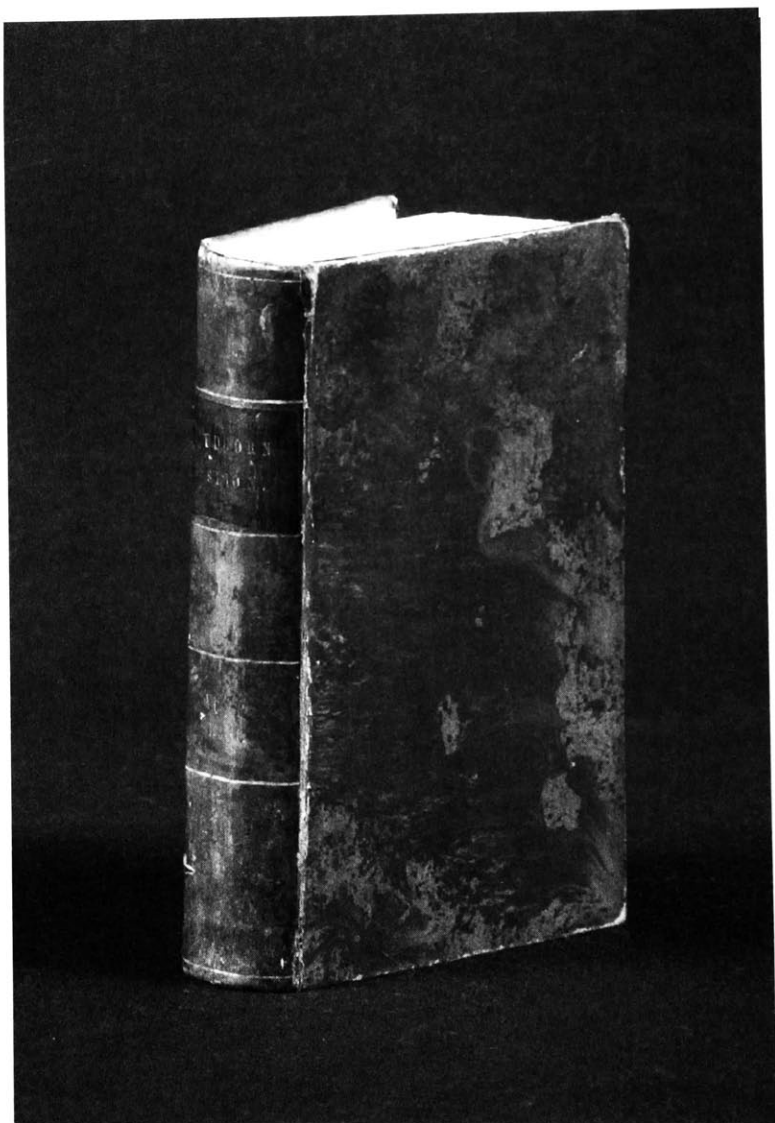
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To John S. Davis

Brother John Davis, with the “Welsh Trumpet” in the South, [is] pouring forth spiritual intelligence for the exhortation, comfort, and edification of the Saints, warning, with solid reasons, the honest in heart to fly from the wrath to come, and get into the Mormon city of refuge, etc., etc., etc. The Welsh Saints became proud of their publication, their scribe, and their editor, for they were abundantly furnished with every topic calculated to inform and elevate their understanding.

William Howells to Orson Pratt, 25 January 1850
Millennial Star 12 (15 March 1850): 90



Udgorn Seion, courtesy Harold B. Lee Library,
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January – December	240 pages
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Rhif.

"DEUWCH ALLAN O HONT HI,
(SEF BABILON) FY MHOBEL I."

UDGORN SEION,

NEO

Serch y Saint.

Cyf. I.]

TONAWR, 1849.

[Pris 2s.]

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At y Derbynwyr	—

CAERFYRDDIN:

ARGRAFFWYD AC AR WERTH GAN J. DAVIS, HEOL-PRIOR;

AR WERTH HEFYD

Gan y Saint yn gyffredinol, a llawer o Lyfrwerthwyr,
trwy y Deau a'r Gogledd.

1849.

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John S. Davis,
Editor of *Udgorn Seion*, 1849-53

FOREWORD

It was an auspicious moment indeed when Professor Ronald Dennis, soon after receiving a doctorate in Brazilian history and Portuguese from the University of Wisconsin, decided in about 1972 to investigate further not just the life and work of his eminent Mormon forebear Captain Dan Jones but also the language and society of the captain's homeland, *Cymru*—Wales.

Since then, Professor Dennis has made himself the towering master of the history of the Latter-day Saints' earliest Welsh Mission, which began during the years 1840–43. Not only has he single-handedly transformed one of the most neglected aspects of Welsh—and possibly Mormon—history into a veritable library of knowledge replete with abundant evidence of his skills and energies as a scholar, he has also mastered the language of his Welsh ancestors with remarkable success. Both Welsh and Mormon scholarship are hugely in his debt for the wealth of information and insight he has provided during the years since he first set out to master *Cymraeg* as the necessary means of getting to know *from within* the leading and lesser characters of the early Welsh Mission, their triumphs and tribulations.

He has contributed many articles and chapters to numerous learned journals and volumes. In 1994 he produced a most accomplished biography of Abel Evans, until then one of the unsung stalwarts of the early Welsh Mission; and he has already contributed three substantial volumes on important aspects of the mission to the respected Specialized Monograph Series

of the Religious Studies Center at Brigham Young University, Provo, Utah.

The second volume in this series was his *The Call of Zion: The Story of the First Welsh Mormon Emigration* (1987). It is a model of comprehensiveness and clarity. It was followed by volume four in the series, entitled *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* (1988), which was encyclopaedic in its thoroughness and in its mastery of detail. It will long remain a commanding work of reference to anyone remotely concerned with the early history of The Church of Jesus Christ of Latter-day Saints in Wales or, indeed, in a wider European context.

In 1997 Professor Dennis contributed a tenth volume to the Specialized Monograph Series with a monumental work entitled *Prophet of the Jubilee*. This was succinctly defined by him as a “facsimile translation” of the first-ever journal of the Welsh Mission, *Prophwyd y Jubili*, produced between July 1846 and December 1848. Again it is breathtaking in the energy and erudition it reveals, particularly bearing in mind that the original is composed in a densely-printed and sometimes highly stylised, even deliberately archaic, mid-nineteenth century version of the language.

This new volume by Professor Dennis, entitled *Zion’s Trumpet*, is really a sequel to his work on the *Prophet*. It too is a “facsimile translation”: this time of the initial year’s issue of the second Welsh Mormon journal, *Udgorn Seion* (which succeeded the *Prophwyd* in January 1849 and ran until April 1862. The skill and scholarship Professor Dennis brings to bear in this new work will quickly become evident to all who turn its pages. Its appearance puts those whose prime interests are either the early history of The Church of Jesus Christ of Latter-day Saints or the history of nineteenth-century Wales in all its complexity even further in his debt. From a Welsh perspective, it is a debt to the scholarly achievements of this fifth-generation Welsh-American (if we may be allowed to repatriate him so) that I believe has not yet been adequately or appropriately acknowledged.

There has long been in Wales a small number of scholars who, though not themselves Latter-day Saints, have maintained

an abiding interest in the vicissitudes of the Mormon faith in their homeland as well as amongst Welsh emigrants to America. The names of Professor David Williams, Bob Owen (Croesor), T. H. Lewis, Douglas Davies, Geraint Bowen, and Huw Walters spring to mind. If I have any place alongside these, however slight, it is due to an association with Professor Dennis.

Since coming to know Ron Dennis in about 1984 it has been my privilege on a number of occasions to have been able to proffer him some limited assistance on minor points of language or research touching upon the history of the Saints in the Merthyr Tydfil and Aberdare districts in the mid-nineteenth century. It hardly needs saying that I have gained far more from this association than he ever stood to gain by it.

He was, for example, instrumental in securing for me an invitation to deliver to the Mormon History Association at Oxford in 1987, during the sesquicentennial celebrations of the Church in the British Isles, a paper on the life of David Bevan Jones (an especially colourful and controversial figure in the early Welsh Mission), which was happily included in a pursuant volume. Through him I have gleaned so much more about the history of the initial Welsh Mission than would otherwise have been possible and have had access to LDS source material and contacts at home and in America that would otherwise have been unobtainable.

It is a further and singular honour to have been asked on this occasion to provide a foreword to Ron Dennis's new work. Particularly pleasing is having an opportunity to draft it on an island where all around me is the rich sound of another language, Portuguese, of which Ron Dennis is a skillful exponent. This latest volume is in every way as remarkable and impressive an accomplishment as those which have preceded it, and it leaves one with the same sense of awe one felt at their publication.

Ni ellir diweddu'r sylwadau hyn mewn modd mwy priodol na diolch i'r Athro Dennis yn iaith ei gyndadau am ei lafur a'i ysgolheictod anferth. Trwy ei waith yn cyfieithu a dehongli hanes y Genhadaeth Formonnaidd gyntaf i Gymru mae cymeriadau pwysig a lliwgar fel Dan Jones, John S. Davis, William Phillips ac Abel Evans yn cael llefaru mewn dull newydd. Ond nid yw hyn yn lleihau dim ar ein cyswllt ni'r Cymry â nhw, nac

ar ein gallu i'w darllen a'u canfod yn uniongyrchol yn eu hiaith eu hunain. O fewn y gyfrol hon gan yr Athro Dennis cewch ddarllen am Ffydd ei Bobol ac am Bobol y Ffydd. Mae'r naill agwedd a'r llall yn neilltuol ddiddorol.

D. L. DAVIES.

Funchal, Madeira

April 1999

[These observations could not be ended in a more suitable way than by thanking Professor Dennis in the language of his ancestors for his huge labor and scholarship. Through his work in translating and interpreting the history of the first Mormon Mission to Wales, important and colorful characters such as Dan Jones, John S. Davis, William Phillips, and Abel Evans can now speak in a new manner. But in no way does this take away from our (the Welsh's) connection with them, nor from our being able to read and discover them directly in their own language. Within this volume by Professor Dennis one may read of the Faith of his People and of the People of the Faith. The one characteristic and the other are particularly interesting.]

INTRODUCTION

The press played an important role in the rapid growth of Mormonism in Wales from 1845 through 1848. Although the appearance of Captain Dan Jones's first pamphlet in April of 1845 did not have an immediate effect, the publication of David Williams's caustic response to it in December of that same year touched off a war of words between the Welsh Mormons and their many critics that lasted for well over a decade. (See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, Utah: Brigham Young University Religious Studies Center, 1988], 13–16.)

The various religious periodicals of the time were generous with their columns for anti-Mormon articles, but they systematically refused space for the rebuttals sent to them by Dan Jones. The only logical solution in Jones's estimation was for the Mormons to establish their own Welsh-language periodical. The *Millennial Star* then being published in Liverpool was of little use to the Welsh since the vast majority of them knew no English.

With fewer than eight hundred Mormons in mid-1846 Wales, printing and circulating a monthly publication was a daunting task. But in July 1846, with the full cooperation of Dan Jones's older brother John, an ordained Congregationalist minister with his own press in the little village of Rhydybont, Carmarthenshire, *Prophwyd y Jubili* (Prophet of the Jubilee) came out to do battle with anyone who would dare to oppose or to criticize the Mormon movement in Wales.

Every month for the next two and a half years the *Prophwyd y Jubili* served as the official organ of The Church of Jesus Christ of Latter-day Saints in Wales. Then, in the December 1848 foreword to the third and final volume of this unique periodical, Dan Jones announced that it would no longer be published: "Not because he cannot come to you again, is the cause for his suspension; but we consider that by now he deserves to go to his 'resting place,' since he has run his race, and kept the faith." Jones announced that in its place a new periodical, *Udgorn Seion* (Zion's Trumpet), would commence publication. The new title was probably inspired by the words from Joel 2:1 "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." The "trumpet" was to be blown in Wales instead of in Zion, and the alarm was to be sounded for the faithful to leave "Babylon" (Wales) and to gather to "Zion" (Salt Lake City, Utah). By way of emphasizing the urgency to leave Wales, a new Biblical motto was to be adopted: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4).

In the December issue of *Prophwyd y Jubili* (191) a more detailed explanation was offered for the appearance of *Udgorn Seion*:

We consider the name appropriate for the work that it will do, for its chief purpose will be to proclaim the remarkable news and the interesting counsels that proceed from that godly source in Zion, so that all her children scattered throughout Wales can drink from her streams, to quench their thirst through the wilderness of Babylon homeward; and we hope that as the weary traveler thirsts for the water of the cool fountain on the way, that the Saints, and all the subscribers, will every new moon long for the voice of the Trumpet to sound forth the happenings of Zion in their ears, and its guidance for their footsteps temporally and spiritually.

At this point Captain Dan Jones was coming to the end of his first mission to Wales and was making preparations to travel to the Mormon "Zion" in the Rocky Mountains along with over three hundred of his compatriots who had converted to Mormonism. To replace him as editor of the periodical and to be in

charge of all Mormon publishing in Wales, Jones named John Davis, whom he labelled “a faithful man” and a “master Welsh printer” (*Millennial Star* 11:40). The circulation of the periodical was to be increased to two thousand and its size would be eight pages longer than the issues of *Prophwyd y Jubili*.

During the next five years John Davis would live up to both labels given him by Dan Jones. In addition to being editor of *Udgorn Seion* Davis would also publish two hymnals, numerous pamphlets and poems, and Welsh translations of The Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. And when Davis was released from his publishing responsibilities at the end of 1853 it was Captain Dan Jones, back on his second mission to Wales, who would take his place.

Born 7 June 1822 in Carmarthen, John Davis was just twenty-six years old when he became editor of *Udgorn Seion*. His conversion to Mormonism two-and-a-half years earlier had been greatly influenced by his typesetting and proofreading of Dan Jones’s pamphlets that were printed on the Reverend John Jones’s press where Davis was employed at the time. Despite his youth and his short time in the faith, however, John Davis proved abundantly able in his editorial duties and in his articulate defense of Mormon doctrine.

Davis’s omnipresence throughout this first volume of *Udgorn Seion* reveals his many faces: the face of sarcasm with a touch of self-righteousness in his anti-tobacco campaign that begins on page 115; the face of spirituality as he relates how a child miner was healed by the laying on of hands of “an elder” (most likely Davis himself) on page 120; the face of sophistication and articulation in his careful analysis of the spiritual gifts in answer to observations made by an “Observer” in a Baptist periodical beginning on page 67; the face of superciliousness combined with justifiable anger in his crisp comments about the “conceited rhymester” on page 212; and the face of humor in the brief anecdotes throughout.

Davis’s extraordinary ability as a writer has gone undiscovered to the present largely because he expressed himself in a language that disappeared from the Mormon world within a few decades of his conversion. But this ability is transparent even in the English translations of his writings, easily recognized as being on the same level with those of Parley P. Pratt and

Orson Pratt—two people he greatly admired. Davis's dexterity revealed in his Welsh translations of the Mormon standard works is nothing short of brilliant and awe-inspiring, especially when taken into account that all three were translated and published in a time period of about eighteen months. Here again Mormon historians have ignored this accomplishment because of the language barrier.

The first and second numbers of *Udgorn Seion* were printed in Carmarthen where Davis had his own press and where he had printed the final two numbers of *Prophwyd y Jubili*. By March 1849 Davis had moved the press and his own personal effects to Merthyr Tydfil where for the first time the Mormon press would be in the same place as the Mormon leadership in Wales. No longer would it be necessary to transport the materials each month to Carmarthenshire for printing.

During 1849 and 1850 Davis included a four-page printed wrapper with each issue. The wrappers were discontinued beginning with the 1851 volume when *Udgorn Seion* appeared biweekly. And in 1853, Davis's last year as editor, the periodical was produced weekly. (Further particulars concerning *Udgorn Seion* and John Davis's other publications are to be found in *Welsh Mormon Writings*.)

This "facsimile translation" of the first volume of *Udgorn Seion* is designed to preserve the appearance and flavor of the original Welsh and is in honor of its sesquicentennial. I have followed the format used for *Prophet of the Jubilee* published by the Brigham Young University Religious Studies Center in 1997. Several people assisted me in the translation; however, the ultimate responsibility for its accuracy rests with me.

Ronald D. Dennis
Provo, Utah
August 1999

FACSIMILE TRANSLATION

CONSIDERATIONS

1. **Size.** The size of the page and the print of the original has been enlarged by about thirty percent to facilitate reading.

2. **Leading and point size.** Whatever variations occur in the space between lines and print size in the original are imitated in the translation.

3. **Pagination.** The content of each translated page may vary by as much as four or five lines from the content of the Welsh original; all major and minor headings are on the same page as the original.

4. **Paragraphs and sentences.** The tendency of nineteenth-century writers was to use fewer paragraph breaks and much longer sentences than might seem appropriate today. However, for the sake of flavor the inordinate paragraph size and the seemingly interminable sentence length are imitated in the translation.

5. **Brackets and parentheses.** The only editorial comments in the translation are those of John Davis from the original; consequently, all brackets and parentheses are his.

6. **Italicized words.** Italics in the original are retained in the translation. Besides the normal practice of italicizing the names of periodicals, books, ships, etc., the editor used italics either to provide emphasis or to indicate the use of a borrowed word or phrase from English.

7. **Poetry.** The primary focus in translating the poetry of *Udgorn Seion* has been its content. However, D. L. Davies, Cwmaman, South Wales, has rendered poetic translations for several of the poems.

8. **Titles of foreign-language publications.** To facilitate reading, I have used the English translations for all foreign-language titles that appear in the text and in the Annotated Contents. The following is a list of these translated titles and their corresponding Welsh or French titles. For the items authored by John Davis or Dan Jones I have indicated the page reference in *Welsh Mormon Writings* where further information is available.

Baptism	<i>Bedydd</i>	WMW, 93
Baptists*	<i>Y Bedyddiwr</i>	
Collection of new hymns	<i>Casgliad o hymnau newyddion</i>	WMW, 87
Defenses of the Saints	<i>Amddiffyniad y Saint</i>	WMW, 39, 48
The Church Book	<i>Llyfr yr Eglwys</i>	WMW, 97
The Gospel	<i>L'Évangile</i>	WMW, 89
Heresies and Deceptions of the Latter-day Saints and the Book of Mormon**	<i>Cyfeiliornadau a dichellion Saint y Dyddiau Diweddaf a Llyfr Mormon</i>	
History of the Latter-day Saints	<i>Hanes Saint y Dyddiau Diweddaf</i>	WMW, 54
Prophet of the Jubilee	<i>Prophwyd y Jubili</i>	WMW, 27
Prove all things	<i>Profwch bob peth</i>	WMW, 83
The Reverend and the boy	<i>Y parchedig a'r bachgenyn</i>	WMW, 79
Review of the Lectures of the Rev. E. Roberts	<i>Adolygiad ar ddarlithoedd y Parch. E. Roberts</i>	WMW, 57
Review of the Second	<i>Adolygiad ar yr ail</i>	WMW, 61
The Revivalist, Revivalists*	<i>Y Diwygiwr</i>	
The Scales	<i>Y glorian</i>	WMW, 23
The Scriptural Treasury	<i>Yr eurgrawn ysgrythyrol</i>	WMW, 65
Song of the preacher	<i>Cân pregethwr</i>	WMW, 82
Star of Gomer, Stars*	<i>Seren Gomer</i>	
The Sun	<i>Yr Haul</i>	
That which is in part, and that which is perfect	<i>Sylwadau ar yr hyn sydd o ran, a'r hyn sydd berffaith</i>	WMW, 100
Times	<i>Yr Amserau</i>	
Welsh Messenger	<i>Cenadydd Cymreig</i>	

9. **Punctuation.** Some changes in punctuation and capitalization have been made to facilitate reading.

* The plural title of several denominational periodicals is used on the first page of the January issue, presumably a blanket reference to the many such publications that regularly carried anti-Mormon material.

** The Welsh translation of this 24-page pamphlet by W. J. Morrish was published in 1849 by H. Humphreys in Caernarvon.

10. **Typesetting errors.** The typesetters of the original sometimes inverted letters, cited verses that did not match the accompanying scriptural quotation, left incomplete sentences, misspelled words, or committed other typesetting errors. Lacking an unobtrusive method of indicating such aspects of the original in the translation and fearing that confusion would result for today's reader if such flaws were duplicated, I decided to "correct" these kinds of imperfections in the translation.

11. **Place names.** The modern spelling is used for all place names. The name in English is used for places that have both an English name and a Welsh name (e. g. Swansea for Abertawe, Cardiff for Caerdydd, and Blackwood for Coed-duon). Places mentioned in the text that are now known by a different name are Llwyni (now Maesteg), Newmarket (now Trelawnyd), and Penycae (now Ebbw Vale).

12. **Proper names.** I have corrected the spelling of Biblical and historical names; however, I have preserved the spelling used for all other proper names even when the same individual's name has variant spellings.

13. **Annotated contents.** Instead of detracting from the facsimile appearance of the translation by inserting numbers and notes, I have prepared an article-by-article commentary of all twelve issues and the wrappers. In many instances I give simply a brief statement of the article's contents, together with an indication of a source if the article is borrowed. I provide more detailed observations for those articles that contain historical information pertinent to the nineteenth-century movement of the Latter-day Saints in Wales.

ACKNOWLEDGMENTS

Volume I of *Udgorn Seion* is now in “facsimile translation” form thanks to several individuals. Dr. Graham Isaac, University College of Wales at Aberystwyth, and Alaw Jones Humphreys, Ruthin, North Wales, provided valuable assistance in the translation process. D. L. Davies of Cwmaman, South Wales, reviewed and improved the poetry translations throughout and also helped solve a number of particularly difficult translation challenges. Jane Clayson, Brigham Young University College of Humanities Publications Center, set the type and made the translation remarkably similar in appearance to the original Welsh typesetting. Jason O. Roberts, Amy Jensen, H. L. Rogers, Robert F. Schwartz, Peter M. Jasinski, Rozalyn M. Bird, and Branda B. Johnson, editorial interns at the Religious Studies Center, Brigham Young University, read the proofs. To all, for their time and expertise, I am most grateful.

ANNOTATED CONTENTS

Title page

Designed to be the title page for the entire volume of *Zion's Trumpet* for 1849. Along with the foreword and the contents, it was distributed with the December issue.

Foreword

In this paragraph (dated 20 December 1849) John Davis states that he had done his best during the previous year to encourage people to flee from Babylon (Wales) and that he would continue his exhortations during 1850. The defensive tone of parts of the foreword would suggest that some had found fault with his efforts.

Contents

An alphabetical listing of ninety-eight items. The translation is also arranged alphabetically and is thus in a different order from the original. Two items ("Light," p. 38, and "News from Council Bluffs," p. 164) were omitted in the original. Items included under "Miscellaneous" are not listed in this table of contents, nor are any of the contents of the wrappers. Eleven incorrect page references have been corrected in the translation. The work of preparing this table of contents appears to have been left in the hands of a typesetter, since the page reference errors and the rather careless alphabetizing are not characteristic of the normally precise editor.

JANUARY

The Fore-sound 5

With this issue the name of the periodical was changed from *Prophet of the Jubilee* to *Zion's Trumpet*. John Davis printed the final two issues of *Prophet of the Jubilee* (November and December 1848) and the first two issues of *Zion's Trumpet* (January and February 1849) on his own printing press in

Carmarthen. In this introductory article he takes advantage of the new title, using several puns relating to "trumpet." His mention of *Times*, *Stars*, *Revivalists*, and *Baptists* has reference to contemporary publications that frequently carried anti-Mormon articles (*Weekly Times*, *Star of Gomer*, *The Revivalist*, *The Baptist*). The plural form is used for the three Welsh-language periodicals as if to suggest others of the same stripe. The "dear brother who is about to sail to Zion" is Capt. Dan Jones, the editor of *Prophet of the Jubilee*, recently released as the President of the Church in Wales.

Farewell Greeting to the Saints 6

Dan Jones had addressed the members of the Church at the conference held in Merthyr Tydfil on 31 December 1848 as well as 1 January 1849 and most likely had said many of the same things contained in this farewell. But only a part of the four thousand converts to Mormonism throughout Wales were in attendance at the conference; consequently, by printing his farewell in the *Trumpet* Jones was able to bid farewell to the remainder.

Glamorgan Conference 13

The Cymreigyddion Hall was the upper floor of the White Lion Inn located very near to the Parish Church of St. Tydfil. Demolished sometime in the 1940s this hall was used frequently by the Mormons as a meeting place during the 1840s and 1850s. The crowds that turned out to witness the transfer of leadership on the eve of the departure of Captain Dan Jones far exceeded the capacity of the hall; thus it was necessary to arrange for another hall to accommodate the overflow. Apparently the leaders would speak during one session in one hall, and then they would go to the other hall to address the other gathering. This procedure would account for Jones's comment in the *Millennial Star* that he had spoken "for seven hours and a half, with but little cessation" (*Millennial Star* 11 [1 February 1849]: 40). In his report to the *Millennial Star* about this conference Jones sounded somewhat bitter that the leaders from Liverpool, Orson Pratt and Orson Spencer, had not come to the conference as promised. Normal procedures in the Church called for higher authority to release an individual from his office. Under the circumstances, however, Dan Jones simply released himself and called for a sustaining vote for his successor, William Phillips, and two counselors, Abel Evans and John Davis.

Gold in California.	22
The translated quotation of part of a letter that appeared in the newspaper <i>Bell's Life</i> for 31 December 1848 about the discovery and availability of gold in California. The Welsh Mormons who intended to emigrate considered "California" their destination, although they were aware that they would settle somewhere in the Rocky Mountains.	
Recognizing hats.	24
Davis's caustic comments about men who inadvertently took hats belonging to others suggest that the practice was common enough to cause concern and a bit of irritation.	
Singing vs. preaching	24
An account of a brief encounter between some Baptists and two Mormon preachers in the village of Llangunnog. The Ebenezer Chapel still stands.	
Gems	24
Five pithy sayings about debt, truth, lying, gratitude, and good deeds.	
Miracles	24
A four-line poem.	

FEBRUARY

Doctrine of baptisms.	25
A clarification and defense of the practice in the LDS church at that time of rebaptizing a member as part of his or her repentance process.	
Reasons why I support the principles of the Saints. . .	27
R. Evans's brief discussion as to why he is a believer with the Saints.	
The tree and its fruit	29
A poem of nine stanzas of four lines. The tree is the gospel, and the gifts of the Spirit are its fruit. The poem is by "A. E.," probably Abel Evans.	
Loving darkness more than light	30
The quotation of a letter to Dan Jones written by someone who no longer wished to talk to the Mormons for fear he	

might become converted. The editor compares the man to Agrippa and ridicules the man's reasoning.

The testimony of Phillip Seix, Blaenau, Monmouth . . . 31

Nearly a year previous, Seix (Sykes) had been excommunicated from the Church and placed in an insane asylum. William Phillips and Dan Jones were accused by others of stealing from this man. Having been released from the asylum Seix states that the robbery charges are false. Davis takes the opportunity to point out to the Reverend W. R. Davies that he and others had been mistaken in charging the Mormons with wrongdoing in regard to Seix. (See *Prophet of the Jubilee* [Provo, Utah: Brigham Young University Religious Studies Center, 1997], 3: 43–45.)

Phosphorus exposing lies. 32

A letter from a new convert to Mormonism by the name of John Davies in which he details his reasons for leaving the Baptist denomination after nine years. He had been encouraged by his pastor to put a bit of phosphorus on his head to imitate the supposed miracles worked by the Saints. But in so doing Davies burned his fingers and realized that his pastor had misinformed him.

Further proof of the divinity of the Book of Mormon . 34

A lengthy quotation from the 16 October 1848 *Edinburgh Evening Courant* entitled "Discoveries in America." Recent discoveries of a large number of embalmed bodies in Mexico together with other evidences strengthen the argument that the western portion of the American continent was discovered and populated at one time by peoples from East Asia. Taken from *Millennial Star* 10 (15 November 1848): 341–343.

A Welshman's prophecy of the restoration of the true religion in our midst 37

John Davis had come into possession of the last leaf of an old eight-page Welsh pamphlet that contained a vision of a number of ships in a storm at sea. The ships represented the various religions in great confusion, but the day was to come when the true gospel would be preached "in its force and its spiritual splendor," a prophecy that Davis explains has been fulfilled.

Light 38

A scientific description of the marvels of light and heat. No religious application is specified.

Proverbs	40
Thirty-four wise sayings.	
The terms of heaven	41
A poem of two stanzas of four lines by Isaac Rees.	
Conference reports	41
A brief report of the conference held in Newmarket for the Denbighshire District. The Parrys mentioned herein represent but a small part of the large number that converted to Mormonism and eventually went to Utah. John Parry Jr. left an excellent journal, a copy of which is housed at the LDS Church Archives in Salt Lake City.	
Chapel of the Saints, Llanelli	42
Because of the rapid growth of the Church in this seacoast town and because of the difficulty in getting a place to meet, the Saints had built a small chapel for their needs. Before its recent demolition, this chapel was the oldest building in the Church built by Mormons except for the Kirtland Temple.	
Letter to President W. Phillips	43
A letter of support sent by Thomas Giles, president of the Monmouth Conference. Thomas Giles had been blinded some time earlier in a mining accident but was able to continue his religious service. He pulled a handcart across the plains in 1856 and became known as the "Blind Harpist" in Utah.	
Every day a Sabbath day	43
A listing of days of the week appointed by various nations as a day for public worship.	
A babe's epitaph	43
A four-line poem.	
Contentions	44
Contention is never one-sided.	
Worthy of notice	44
A quote from Aristotle about human nature.	
Is there "Wisdom in a wig?"	44
Two humorous points of view concerning hair.	

- Strong drink 44
 Quote from the Reverend Thomas Charles concerning the
 virtue of abstinence.

- Public and private 44
 A six-line poem.

MARCH

- The lame man at the temple 45
 Davis declares that the lame man had faith to be healed,
 contrary to the assertions of many.

- "A cry from the holy city.—Rebuilding of
 Solomon's temple.—A call for God's people to
 return to Jerusalem." 46
 A translation of the proclamation that had appeared in
 the *New York Herald* for all Jews everywhere to support the re-
 turn to Jerusalem and the rebuilding of the temple. Davis
 declares in a postscript that both Jew and Gentile are enti-
 tled to revelation.

- The divinity of the Book of Mormon is proved further . . 50
 The writer of an article about the Yucatan Peninsula that ap-
 peared in the 8 June 1848 *New York Sun* had stated that the
 once great people of Yucatan had not left any kind of history.
 Evidence is then given that the Book of Mormon is the his-
 tory they left. Taken from *Millennial Star* 10 (15 November
 1848): 345–348.

- Latter-day Zion 53
 Six stanzas of sixteen lines about the blessings and wonderful
 circumstances of Zion. The poet, John Richards, encourages
 all of his compatriots to prepare to flee from Babylon (Wales)
 and to journey to Zion (Salt Lake City).

- Last greeting of the emigrating Saints to California . . 55
 A letter signed by twenty-five emigrants to all their brothers
 and sisters in the gospel in Wales. Dated 25 February 1849,
 the eve of their departure from Liverpool, the letter contains
 an account of the difficulties many of the emigrants faced as
 they prepared to leave Wales. High praise is given to their
 leader, Captain Dan Jones, for making it possible for the

group of over three hundred Welsh Saints to emigrate. Although the author of the letter is not indicated, the name of Thomas Jeremy heads the list of the signers, and he is probably the writer.

Emigration of the Saints to California 59

President William Phillips, successor to Dan Jones, accompanied the Saints from South Wales on the steamer *Troubador* from Swansea to Liverpool. He gives a glowing account of the journey to Liverpool and then relates some of the events that transpired in Liverpool as the emigrants waited for their ships, the *Buena Vista* and the *Hartley*, to be readied for departure. (Further details of this, the best documented of any Mormon sea crossing, are in my *The Call of Zion: the Story of the First Welsh Mormon Emigrants* [Provo, Utah: Brigham Young University Religious Studies Center, 1987].)

Conference minutes 61

A brief account of a conference held in Rhosllannerchrugog in the Flintshire District. (Further details of the miraculous healing of the woman with cancer are in my *Indefatigable Veteran: History and Biography of Abel Evans, a Welsh Mormon Elder* [Provo, Utah: Rhydybont Press, 1994], 108–110.)

The Saints' March 62

A poem of three stanzas of four lines each by "T. H.," probably Thomas Harris.

Frightful earthquakes 62

The earthquakes in New Zealand the previous October are signs of the last days.

"Talk of wars" 63

Conflict in India, Brazil, France, and Ireland is, according to Davis, merely "the beginning of grief."

Age of the earth 64

Davis quotes "a learned author" who calculated that a beam of light from the stars would take 300,000 years to reach the earth.

The way to poverty 64

A sarcastic suggestion to use tobacco as a means of becoming poor.

The impolite	64
Several manners of behavior of rude individuals.	
Gems	64
Six wise sayings.	
Laziness	64
Laziness begins as a spider's web and ends in iron chains.	
"Prove all things"	64
A four-line poem.	

APRIL

Letter of the Apostle Wilford Woodruff to the Apostle Orson Pratt	65
Dated 26 December 1848 the letter contains news of Oliver Cowdery's return to the Church, the cholera epidemic, and the gold rush. Taken from <i>Millennial Star</i> 11 (1 February 1849): 43-44.	
The "spiritual gifts" in the court of the enemy	67
Someone who called himself "Observer from the North" had published in the <i>Star of Gomer</i> writings on the spiritual gifts in which he took issue with the Mormon position on such gifts. Since the editor of this Baptist periodical had refused to print John Davis's response to the observer's comments, Davis decided to publish a series of articles on spiritual gifts in <i>Zion's Trumpet</i> . He declared that because the <i>Star of Gomer</i> allowed no one to speak in defense of spiritual gifts, then he deemed it fitting to say that such gifts were in the court of the enemy. Davis's four articles in the April, May, June, and July issues of <i>Zion's Trumpet</i> were put in the form of a pamphlet and sold for twopence. (See my <i>Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography</i> [Provo, Utah: Brigham Young University Religious Studies Center], 91-93 for additional details of the pamphlet.)	
The Rev. D. Davis, Panteg, and Mormonism	71
In late February of 1849 the Reverend D. Davis requested a copy of <i>Zion's Trumpet</i> and a short time later condemned it. This prompted John Davis to print in this issue of <i>Zion's Trumpet</i> a letter he had written to the Reverend Davis	

on 1 March 1848 in which he outlined his reasons for converting to the beliefs of the Latter-day Saints. He lamented the Reverend Davis's condemnation of John Davis's father for permitting an old house belonging to him to be used by his son for the preaching of Mormonism. Two letters then follow: the Reverend's curt response and John Davis's expression of disappointment.

The Millennium 76

A poem of seven stanzas of four lines each with a chorus. The poem is by Thomas Giles of Nantyglo.

"Miracle of the cudgel"—true or false? 77

The Church of England's periodical *The Sun* had printed the well-known anti-Mormon story of the missionary who "died" at someone's home in order to be raised from the dead by his companion. But the lady of the house performed the miracle first by threatening to strike the "deceased" with a cudgel. Davis condemns the editor of the periodical for printing such material and then for refusing to print his defense in *The Sun*.

Prize of the faithful distributor 79

The faithful distributor of *Zion's Trumpet* will not be rewarded with a material prize, rather with blessings from on high.

To the Rev. Thos. Price, Aberdare 80

The Reverend Thomas Price had sent a letter to a Mormon missionary, John Pugh, inviting him to a public debate of the main principles of Mormonism. Pugh gave the letter to John Davis, who then issued the Reverend Price a challenge to do battle in writing by engaging in polemic in the columns of *Zion's Trumpet*.

Preacher's characteristics 81

A sarcastic note by Alfred Clark, the branch president in Dowlais, pointing out that the Reverend W. R. Davies had stated from the pulpit that he could prove that God sent him since he had a letter signed by respected men in the Baptist church to that effect. Following Clark's observation John Davis gives a caution that all were to be careful not to "falsely portray the words of our respectable friends," and that the *Trumpet* was always open for a defense of anyone who wished to use it. The Reverend W. R. Davies waged a relentless campaign

against the Mormons from the pulpit and through the press from 1844 until his death from cholera in September 1849. (See my article "The Reverend W. R. Davies vs. Captain Dan Jones," *BYU Studies* 27 [Spring 1987]: 53–65.)

Conference reports	82
Details of two conferences held during April: one in Nantyglo for the Monmouthshire District and another in Merthyr Tydfil for the Glamorganshire District. Considerable attention was being given to the collection of funds for the construction of the temple in Salt Lake City at this time.	
Revealing mystery.	84
Alfred Clark relates a humorous explanation given by a minister in Dowlais of the beatitude concerning the meek's inheriting the earth.	
Wit.	84
A taste of Welsh Mormon humor. A member of the Church had been asked by a non-Mormon friend when he was going to Jerusalem. Later he heard the friend sing in a Christmas carol that she was "going to the town of Bethlehem," whereupon he asked her to let him know when she was leaving so that he could have her company as far as Jerusalem.	
A sexton and a Saint.	84
When asked by a sexton to prove the continuation of apostles in Christ's church, a Mormon said he would do so as soon as the sexton proved the placement of sextons in it.	
Amusing.	84
A young girl is quoted as saying that she preferred to be buried in the new cemetery since it was more attractive and more healthful than the old one.	
"April fool"	84
John Davis states that the beginning of this foolish tradition was to be found in the book of Esther, fourth verse of the tenth chapter. Esther ends with the third verse of the tenth chapter.	
Bargain.	84
A four-line poem in favor of frugality.	

MAY

The "spiritual gifts" in the court of the enemy 85

A continuation of the article in *Zion's Trumpet* for April 1849.

Letter to Brother J. Davis 93

A 10 May 1849 letter from William Howells in answer to a question posed by John Davis in the April 1849 *Zion's Trumpet* as to how much good had been done by the Reverend Edward Roberts and the Reverend W. R. Davies as they lectured against the Saints. Howells outlined in considerable detail how he himself, formerly a lay minister with the Baptists, had been prompted to learn of Mormon teachings after hearing the two reverends. In July 1849 Howells went as a missionary for the LDS church to France, the Church's first missionary to that country. The translation of "Vitium alitur tegendo" preceding the letter is "The vice is nourished by contact." The translation of "Ex veritate causa pendetur" at the end of the second paragraph is "The matter hinges on the truth." (See my "William Howells: First Missionary to France" in *Supporting Saints: Life Stories of Nineteenth-Century Mormons*, edited by Donald Q. Cannon and David J. Whitaker [Provo, Utah: Brigham Young University Religious Studies Center, 1985]: 43–81.) A few segments of Howells's letter in *Zion's Trumpet* are in English.

The hero and the spider 98

A poem by "I. M." of thirteen stanzas of four lines each. A king had lost eleven battles and was about ready to give up entirely. While resting in a barn he observed a spider's eleven unsuccessful attempts to climb its web to the top. Its twelfth and finally successful attempt inspired the king to fight yet another battle, and this time he and his men were triumphant.

Mr. John Pugh and Thomas Price, Aberdare,
to the editor of *Zion's Trumpet* 99

A letter from Thomas Price, a Baptist minister in Aberdare, in which he denies that he had written a letter to John Pugh, a Mormon missionary, challenging him to a debate (as stated in *Zion's Trumpet*, April 1849, 80). Rather the letter, he clarifies, was to accept Pugh's challenge to him. Price requests that both Pugh's letter to him and his answer to Pugh be printed in *Zion's Trumpet* before beginning any kind of polemic with the editor. Pugh had sent a letter to Price,

Davis acknowledges, but he did not know its contents, nor did it matter since John Pugh had died a short time before. Davis simply reiterates his challenge to Price to engage in a polemic on any topic of his choosing. The polemic never took place.

Conference reports	101
Brief write-ups on conferences held in the districts of East Wales, Denbighshire, Carmarthenshire, Merionethshire, West Glamorgan, and Anglesey. The write-up for Carmarthenshire states that the conference was held in the Marketplace and that about four or five thousand were present. One cannot help but wonder at the accuracy of such a count.	
Lemonade powders	104
Davis's recipe for a good glass of lemonade.	
Rain, snow, &c.	104
Definitions of rain, snow, hail, dew, fog and clouds.	
A good word	104
A Dutch proverb about the importance of integrity.	
Listen!	104
Use forgiveness as revenge for hurt feelings.	
Lack of memory	104
An Independent preacher's memory failed him at the peak of his oratory.	
Remarkable	104
Humorous observation on a comment being made in Dowlais about the emigrating Saints.	
Amusing anger	104
Apparently John Davis was unwilling to engage in long conversations with people who dropped by the <i>Zion's Trumpet</i> office. He found their resulting anger amusing.	
The spider	104
A four-line poem.	

JUNE

Mesmerism. 105

A comparison of mesmerism, the power of the devil, with the Holy Ghost, the power of God. The Saints are encouraged not to be disturbed by the wonders of the enemy.

The “spiritual gifts” in the court of the enemy 108

The third article in a series of four with the same title.

Meditations 114

An eloquent appeal for man to use the faculties and powers with which God has endowed him to come to an understanding of the purpose of his existence and the majesty of the heavens.

The pipe and the chew 115

Drenched in sarcasm, this article is Davis’s way of persuading all Mormons in Wales to abandon the practice of smoking and chewing tobacco. Users of tobacco found the article extremely offensive; non-users found it extremely humorous.

Verses to “Zion’s Trumpet” 118

A poem of seven stanzas of four lines each in praise of Davis’s periodical.

Merciless judgment. 119

Abel Evans visited a minister of the Calvinistic Methodists in Newmarket after the latter had condemned all the Saints to hell. Evans describes the visit and ends the write-up with nine questions about judging.

Miracle on the little miner 120

A little Mormon boy had fallen seriously ill at the Plymouth coal mine and was carried on a plank to his home in Twynrobyn. It was all he could do to make known his wish that an elder from his church should come to administer to him. An elder was summoned, most likely John Davis, and a large crowd gathered shouting for a miracle. The elder laid his hands on the little boy who was immediately healed. The doctor who came a short time later threatened to have the little boy fired from his job at the mines for pretending to be ill.

Conference reports	121
A brief account of the conference held in the Pembrokeshire District.	
Letter from Capt. Jones to President William Phillips	122
Dated 30 April 1849 this letter contains details of the Welsh Mormon emigrants' voyage from New Orleans to St. Louis where they arrived on 28 April. Jones also states his plans for getting the group to Council Bluffs. He mentions that cholera could be avoided by letting the river water settle before drinking it or by putting alum or oat flour in it. Ironically, one-fifth of Dan Jones's compatriots would fall victim to cholera before they reached Council Bluffs, roughly the same percentage that died among the ill-fated Willie and Martin handcart companies seven years later.	
The cholera	123
Davis announces the arrival of Asiatic cholera in Cardiff, Merthyr Tydfil, and other nearby places.	
Random sayings	124
Davis points out that hyperbole is present in many common expressions.	
Mari Lwyd	124
Davis expresses wonder that a reverend in Nantyglo was selling a booklet containing the origins of Mari Lwyd (Holy Mary). Mari Lwyd consisted of a horse's skull hoisted on a pole and covered with canvas. A man hidden under the canvas would work the jaws of the skull. Accompanied by others Mari Lwyd would go to various houses at Christmas time for games and merriment. The reverend was probably William Roberts, a Baptist minister born in Denbighshire in 1813.	
Effective preacher	124
Asiatic cholera was causing many to become religious.	
Advice	124
Always tell the truth and speak wisely.	
Wise comment	124
The miser's rebuke of wastefulness (plus four other similar examples) are no different from sin's rebuke of wickedness.	

Satan and Saint	124
A four-line poem.	

JULY

Revelations and visions	125
In all ages God has given revelations and visions. Satan imitates him by use of mesmerism.	

The “spiritual gifts” in the court of the enemy	128
The fourth and final installment of the series. The “Treasury” of Captain Jones mentioned on p. 130 has reference to a 288-page scriptural commentary that he published in 1847. (See <i>Welsh Mormon Writings</i> , 65–68.)	

Tobacco	132
Apparently the reaction to Davis’s article in the previous month’s <i>Zion’s Trumpet</i> was spirited and mixed. Some forsook their tobacco immediately while others went on the offensive to prove Davis wrong. From among the many anonymous letters Davis chose one by “A lover of smoking” to quote in this article. The numerous spelling and grammatical errors in the English translation are to reflect the level of language in the Welsh version as quoted in <i>Zion’s Trumpet</i> . Davis points out that the money spent by the Saints on tobacco would go a long ways toward paying the expenses of emigrating.	

I shall now sing.	136
A poem of eight stanzas of four lines each plus a chorus.	

The “oil” in a debate	137
Dafydd tells Morgan that the Saints are killing people by giving them oil. William, the Saint, happens by and explains about the Mormons’ use of oil in giving blessings, to the great satisfaction of Morgan and to the consternation of Dafydd. Davis’s mention in the foreword to the 1849 <i>Zion’s Trumpet</i> that people found fault with him for swearing in his publication is probably a reference to Dafydd’s use of “hell” and “damn” in this article.	

Miracles have not ceased.	139
Mormons were under constant attack for claiming that miracles continued to happen. Davis quotes from the <i>Star of</i>	

Gomer, February 1839: 34, to show that the Baptists also accepted miracles. A minister and a host of strangers were fed at a woman's house who had only half a loaf of bread.

The Baptists are becoming Saints 140

Davis chides the Reverend J. Roberts, a Baptist minister in Merthyr, for imitating the Mormons' practice of baptizing for the remission of sins.

The destroyer on the waters 141

Various verses from section 61 of the Doctrine and Covenants are quoted in reference to the dangers on the waters of the Missouri River. Davis speculates that perhaps future immigrants would be routed by land from St. Louis to Council Bluffs. He concludes that keeping the commandments continues to be the best protection against the power of Satan. Taken from *Millennial Star* 11 (1 July 1849): 198–99.

The cholera 143

The percentage of deaths from among those afflicted with cholera in the Merthyr Tydfil area is reported to be much lower among the Saints than among others—12 percent as compared to 38 percent.

Conference reports 143

A brief write-up of the conference held in the Flintshire District.

Absence of God. 144

A minister in Carmarthenshire had recently excommunicated one of his members for becoming a Mormon, commanding God to go after him. Others commented that the way things were going the chapel would soon be empty of both members and God.

Effect of the Rhymni debate 144

A Methodist minister in Penrycae (Ebbw Vale) is quoted as saying, "We have not had the company of the Holy Ghost since the Rhymni debate."

Wages. 144

Pay wages to the normally underpaid servants.

(No title) 144

Laughing and being cheerful is all right.

Death of a patriarch	144
Eulogy for Patriarch John Albiston in England, who had died the previous month.	
Singing and the intellect	144
An appeal not to sing unless invited.	
Saddening the Spirit	144
Do not tell longwinded stories that everyone has already heard.	
Trust	144
A four-line poem.	

AUGUST

Signs of the last days	145
Wars, famine, cholera, and various other dreadful things are clear indications that the Second Coming is nigh.	
Sectarian miracles and the Saints' miracles	147
When cholera first appeared in Merthyr Tydfil, the Mormons were condemned by other religions for attempts to treat it by using oil and the laying on of hands. But now the others were beginning to recognize the miraculous benefit of castor oil in treating cholera, and they had set aside a day of religious fasting that cholera might be removed from their midst. Two days after the fast the number of deaths from cholera more than doubled. Davis, who had cholera at the time, sarcastically suggests that other religions may wish to choose a smaller miracle to begin with.	
Religious men's heresies of the age	150
"A lame Welshman" decries the false teachings of other religions and makes a plea for their preachers to give careful examination to their reasoning and to be prepared to make some changes.	
A successful preacher	152
"T. H.," probably Thomas Harris, chides the Reverend W. R. Davies for having left Dowlais to escape the cholera epidemic. Many had accepted religion for fear of cholera, but "T. H." reminds everyone that salvation is a product of belief and not fear.	

Secret of the sectarian revival; or a conversation between two reverends	154
Greatly concerned about the success of the Mormons the two reverends devise a plan as to how best to combat them. Abel Evans is the writer.	
Enslavement of a town crier	156
Abel Evans tells of the town crier who could not get permis- sion to announce a Mormon meeting in Llanerchymedd. Evans performed the task himself and declared that the crier was enslaved by his minister.	
Longing for Zion.	157
A poem of six stanzas of four lines each by William Thomas.	
Testimony of a professor of theology about a Saint. . .	157
The Reverend Thomas Thomas was shocked and dis- appointed that Christopher Arthur had converted to Mor- monism. Thomas's letter to Arthur in which he pleads with him to reconsider is quoted in part.	
Accounts of healing.	158
One of the numerous incidents in which the administration of priesthood blessings has had a dramatic effect in the lives of the sick. Davis mentions that he also had been the recipi- ent of such a cure.	
Olive oil and castor oil good for cholera.	160
Thomas Motley of London relates in the <i>Weekly Times</i> the advice he had received from a Dr. Thompson a decade earlier concerning the effectiveness of castor oil in treating loose bowels.	
General conference of Wales	160
Held in late July in the Cymreigyddion Hall in Merthyr Tyd- fil, this was the first general conference of Wales held since the departure of Captain Dan Jones. Over 1,300 people had been baptized in Wales during the previous seven months. Two separate branches were organized to accommodate the growing numbers of English speakers.	
Conference reports	163
Brief accounts of conferences held in the districts of Anglesey, Denbighshire, Merionethshire, and Carmarthenshire.	

News from Council Bluffs	164
The Welsh Saints had “suffered terribly from cholera” while on the Missouri River but were now in Council Bluffs. The “Star” is the <i>Millennial Star</i> .	
Inc	164
Inc is the Black Sea.	
Success of the sectarians	164
The sectarians’ success in gaining members is a result of fear and terror.	
Unwise behavior	164
Allow for the highest official on the program to have the last word.	
Edge of the world	164
Poetic verse of two lines.	

SEPTEMBER

Arguments	165
Church members and missionaries are to bear witness to the truth and not to engage in debates and arguments.	
Is there import in what is taught?	166
One who calls himself “A lover of keeping counsel” writes in favor of following the teachings and counsel of Church leaders.	
Epistle of the Twelve to President O. Pratt, and the Church in the British Isles	169
A few excerpts having to do with emigration are quoted from the epistle.	
Letter from the Welsh Missionary in France to J. Davis.	171
A skillfully written letter relating details of the first part of William Howells’s mission to France. John Taylor is generally given credit for being the first LDS missionary to France, but he was actually escorted to France by William Howells who had begun missionary work in France almost a year earlier. (See <i>Supporting Saints</i> , 43–81.)	

Beware of the false Saints	174
<p>Many were living off the favors and generosity of the Saints on the pretense that they too were faithful members of the Church. Davis warns against such people and explains that the best defense is to insist on seeing letters of recommendation from their branch presidents, available as a printed form. Another form was also available which people were to fill out with information concerning their baptism.</p>	
Singing	176
<p>T. Harries encourages every branch to have a singing school to improve the quality of singing throughout the Church in Wales. Davis adds a note reminding singers to follow their director and not drown out others with their volume.</p>	
An address to our reason.	178
<p>A poem of fourteen stanzas of four lines each by David Thomas of Dowlais.</p>	
Letter from Capt. Jones to President William Phillips	179
<p>Dan Jones writes from Omaha at which point the Welsh Saints were about eighteen miles into their journey toward Salt Lake City. He mentions that many of their number had fallen prey to cholera, but that other companies had it worse.</p>	
Letter of Capt. D. Jones to J. Davis	181
<p>An excerpt of a private letter in which Jones encourages Davis to sell the books Jones had left behind and send the money to him to enable him to support his family and also to look for the Welsh Indians. (See my "Captain Dan Jones and the Welsh Indians" in <i>Dialogue</i> 18 [Winter 1985]: 112–117, for information about Dan Jones's intense desire to find this Indian tribe that purportedly descended from Prince Mad-dock and his people who left Wales in about 1170.)</p>	
The next Welsh emigration	182
<p>In a letter from Liverpool, Orson Pratt encourages the Welsh Saints to prepare to emigrate in January 1850. Davis adds his encouragement and refers the Saints to the final number of <i>Prophet of the Jubilee</i> for emigrating instructions.</p>	
Conference reports	183
<p>Brief accounts of conferences held by the districts of Monouthshire and West Glamorgan.</p>	

Reading	184
Encouragement to learn to read.	
The river	184
The double meaning of the river of baptism and the river of death.	
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Pithy sayings about foolishness and success.	
(No title)	184
Those who govern should be better than those they govern.	
The faith of one of the Baptists.	184
Humorous four-line poem.	
A long gown	184
A four-line poetic pun on the word "long."	

OCTOBER

The broad way and the narrow way.	185
A thoughtful comparison of the two ways.	
Speech of Capt. Jones at a tea party	186
A flowery speech on peace, love, and unity. Jones gave the speech at a banquet (often called a tea party) that was part of a general conference in Merthyr Tydfil during his tenure as President of the Church in Wales.	
The shooting stars	191
Musings about strange material that had fallen to the earth.	
Righteousness of the scribes and the pharisees	193
T. Harris asks the readers whether their righteousness exceeds that of the scribes and pharisees. He then makes some comparisons.	
Prayer	195
Davis gives some cautions with respect to prayer language followed by some suggestions as to what to pray for.	

Raining flesh and blood.	198
Story taken from a South Carolina newspaper about some strange things resembling small chunks of meat that had fallen from the sky. Davis comments that such happenings bring to mind the scripture in Joel 2:30.	
The gospel of Jesus.	200
A poem of five stanzas of eight lines each by Ioan Bach from Cwmnedd.	
John the Baptist.	201
Three reasons why Jesus gave such high praise to John.	
The effective medicine of Jehovah and his son for the cholera, and all the body's illnesses.	201
Davis recommends a spoonful of consecrated oil with "half a grain of pure faith" for any illness. It is unclear what he meant by the word "son" in the heading. The same wording is on page one of the October wrapper.	
A word to the preachers of the Saints.	202
Counsel to the missionaries to concentrate their efforts in baptizing potential leaders before bringing in the members of the lower classes.	
Conference reports.	203
A brief account of the conference held in the Flintshire District.	
Scottish thrift.	203
Humorous story of a Scotsman and a barber.	
Welsh proverbs.	204
Thirteen wise sayings.	
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An example of the humor of the time.	
The number of the Saints in England and Wales. . . .	204
Growth statistics indicated a total of over 22,000 Saints in England and Wales.	
A favor.	204
Frequent kindness is soon seen as a duty.	

The three personages	204
The three were separate at Jesus' baptism.	

The scholar and his wife	204
The neglected scholar's wife declares her desire to be a book so she would be noticed more often by her husband and then asks him what kind of book he would prefer her to be. He said that if she were an almanac he could get a new one each year.	

NOVEMBER

Spirit is matter, and God is not matter	205
Davis points out the contradiction of other religions in their beliefs concerning God and spirits.	

Speech of Capt. Jones at a tea party	206
Conclusion of the two-part series begun in the October 1849 issue.	

A remarkable vision, and the administering of ordinances by spirits	210
William Jones testifies that while he was sick and at home alone he was administered to by four heavenly beings that appeared to him.	

The conceited rhymester	212
Davis's extremely sarcastic response to an anonymous writer who pointed out some faults and a couple of typographical errors in a poem published in <i>Zion's Trumpet</i> .	

Revelation necessary to know God	214
To support the Mormon position that man can know God only through personal revelation Davis quotes a Dr. Dwight from the first volume of his <i>Theology</i> .	

The "Trumpet" calling to Zion	215
A poem of six stanzas of four lines each by "T. H.," probably Thomas Harris. All are encouraged to journey to Zion.	

Opening of the Ebenezer, meeting house of the Latter-day Saints, in St. Servan, France, on the 23RD of September, 1849	216
William Howells writes from France concerning the first official meeting of the Church in St. Servan. Howells was the	

only Mormon among a small group of visitors for the morning meeting and a larger group for the evening meeting. A local brewery owner had threatened the jobs of any of his workers who attended these meetings.

Letter from Council Bluffs to President W. Phillips . . 218

William Morgan informs William Phillips that a branch of the 113 Welsh in Council Bluffs awaits the arrival of their compatriots. In a postscript he mentions that Dan Jones had requested the emigration of Abel Evans with the next company.

American news 219

Davis condenses various letters and newspaper articles to give a brief portrayal of Salt Lake City and Council Bluffs and the movement between the two cities.

Conference reports 222

Brief accounts of the conferences held in the Districts of Anglesey, Carmarthenshire, Pembrokeshire, Denbighshire, Monmouthshire, Merionethshire, and East Glamorgan.

A wonder 224

As many as twelve Saints were heard, all preaching the same thing.

The heavenly wonders of the Independents 224

A humorous view of heaven.

The chaos of the Baptists 224

The Baptists were imitating the Mormons.

Disappointment of a dream. 224

Humorous account of a fuller's dream.

Miser 224

Humorous account of a miser's way of tending his sheep and hearing a sermon also.

DECEMBER

"Sound doctrine" 225

Using 2 Timothy 4:3 as his base Davis explains that none of the churches except for The Church of Jesus Christ of Latter-day

Saints could “endure sound doctrine.” His article appeared about three months later as a separate pamphlet. (See *Welsh Mormon Writings*, 102.)

The immutability of God. 229

T. Harris points out that although other churches profess to believe that God is the same yesterday, today, and forever, their doctrines and teachings indicate otherwise.

Counsels to the emigrants. 232

Davis presents a number of considerations for those intending to emigrate.

One who was born blind receives her sight! 234

George Halliday relates how the four-year-old daughter of William and Elizabeth Bounsell, born blind, received her sight after being blessed by Elder John Hackwell. Taken from *Millennial Star* 11 (15 December 1849): 377.

Can the unbelievers come to the Saints’ meetings? . . 235

Davis states that everyone is free to attend all meetings of the Saints if they behave decently.

Festival in Salt Lake City 236

Considerable detail about the celebration in Salt Lake City on July 24th to commemorate the second anniversary of the arrival of the pioneers. Taken from *Millennial Star* 11 (1 December 1849): 353–359.

Farewell of the children of Zion. 238

A poem of four stanzas of eight lines each, probably by John Davis. The fourth stanza in the original is in English.

Conference reports 238

Brief accounts of conferences held in the Districts of Cardigan-shire, West Glamorgan, Flintshire, and East Wales.

Discovery of an ancient city. 239

The discovery of the ruins of another city in Central America constitutes more evidence for the truth of the Book of Mormon.

A special baptism 239

Davis finds it strange that a minister in Carmarthenshire

went to the Pontyates River to get a bit of water in his hand to pour on the forehead of the baptized.

Polygamy 240

Davis reacts with sarcastic wonder at the report that all men in Salt Lake City have at least ten wives. Public acknowledgment of polygamy did not come to Wales until January of 1853.

Tribulations of immigrants for gold 240

An allusion to the misfortunes of the Donner Party in going to California for gold. The Saints, Davis points out, had better leadership and had no such problems.

A vision 240

A sarcastic report of a woman with the Independents in Merthyr who purportedly saw the Savior in the bottom of a communion cup.

A marvel 240

A report from Salt Lake City of seagulls protecting crops from the ravages of crickets.

Sermon against the Saints. 240

Humorous account of a Baptist minister who was offered a shilling for his sermon by an old deacon.

The parrot and the boatman 240

Humorous six-line poem about a parrot who was saved by a boatman.

JANUARY WRAPPER

Contents. 1

The four-page printed wrappers that accompanied the first six issues of *Prophet of the Jubilee* were not published with the following twenty-four issues. John Davis restored the wrapper as of this first number of *Zion's Trumpet*, and they continued through all numbers for 1849 and 1850. Although the title of the publication changed, the subtitle "Star of the Saints" did not. The scripture quoted on the first page of the *Prophet of the Jubilee* wrappers is from Amos 3:7, a verse that emphasizes the great need for prophets in any dispensation to convey the word of the Lord to his people. For the *Zion's Trumpet* wrappers John Davis elected to quote Revelation 18:4, a warning

for God's people to leave Babylon, a label the Mormons gave to Wales and all other places except for Zion, their gathering place in the Rocky Mountains. And the title for this sequel to *Prophet of the Jubilee* was no doubt inspired by the words from Joel 2:1, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."

To our correspondents.	2
All twelve wrappers have a number of brief notes in response to readers' inquiries or simply as announcements to all readers. Indicated by a miniature hand with a pointing finger or by the initials of the individual or by a title these notes always begin on page 2 of the wrapper and, with the exception of the wrapper for February, continue on page 3. Since many of these items do not have a title, they will be referenced as "Item 1," "Item 2," etc., in the Annotated Contents; any titles will also be given.	
Item 1	2
A note to D. Williams that the Holy Ghost works through God's servants and not on his own.	
Item 2	2
Davis's mock surprise that a Baptist minister in Felinfoel has been administering the ordinance of the laying on of hands after baptizing.	
Item 3	2
A writer using the pseudonym Iorwerth had asked why Captain Dan Jones did not review the writings in the <i>Star of Gomer</i> by "Observer from the North" about the gifts of the Spirit. Davis committed to respond to those writings, since Jones was about to emigrate.	
Item 4	2
"J. T." had sent an article to <i>Zion's Trumpet</i> about the three men who had misrepresented Mormonism by performing "raising from the dead" miracles. Davis explains why he has chosen not to publish the article.	
Item 1	3
A declaration of intent to publish writings left unpublished by Dan Jones.	
Item 2	3
A denial of reports of polygamy and other absurd stories.	

Item 3	3
Conference reports are to be as brief as those in the February issue.	
Item 4	3
A new hymnal will be announced later. (See <i>Welsh Mormon Writings</i> , 35–39, 87–89, 132–134, 159–162, for discussions of the four Welsh Mormon hymnals.)	
Item 5	3
Davis quotes twelve lines of poetry by W. H. and questions their originality.	
Item 6	3
John Davis's address while in Carmarthen.	
To our distributors	4
Specific instructions to each district president as to how <i>Zions's Trumpet</i> is to be distributed and how the money is to be handled.	
To our subscribers.	4
A request for payment upon delivery; credit, however, is available.	

FEBRUARY WRAPPER

Contents.	1
To our correspondents	
Item 1	2
Davis explains why they have not received word from Dan Jones about the departure of the first emigrating group. Davis had heard that the group had departed Liverpool on February 21st, but their departure was not until the 26th.	
Item 2	2
D. D.'s question about rebaptizing is answered in this issue.	
Item 3	2
In answer to the inquiry of "T. E." Davis says the licenses for preaching and for registering chapels will be available soon.	

Item 4	2
The "Church Book" mentioned here as being in progress was eventually entitled Register of the Members of the Church of Jesus Christ. (See <i>Welsh Mormon Writings</i> , 97-100.)	
Item 5	2
"Elder T——" is to preach only the first principles.	
Item 6	2
Writers of testimonies are to be brief.	
Item 7	2
Announcement that Thomas Pugh presides over the lower parts of the Glamorgan Conference and is to coordinate the distribution of printed matter in those areas.	
Item 8	2
District presidents, and not John Davis, are to receive book orders.	
Item 9	2
Davis's address in Merthyr Tydfil some time after March 20th.	
Item 1—Dethroning of the Pope	3
Disestablishment of papal authority in Rome.	
Item 2—Foreign news	3
The newly elected government of Rome will be Prince Louis Napoleon Bonaparte.	
To our distributors.—(So as not to forget.)	4
Identical to the instructions given on page 4 of the January wrapper except for the heading.	
To our subscribers.	4
Identical to the brief notice on page 4 of the January wrapper.	

MARCH WRAPPER

Contents.	1
To our correspondents, &c.	

Item 1	2
Every district president is to read the <i>Trumpet</i> .	
Item 2	2
Quarterly bills are being sent to the chief distributors with this issue.	
Item 3	2
An appeal for out-of-town guests not to request lodging at the home of President William Phillips.	
Item 4	2
A search for some missing materials printed in English.	
Item 5	2
A warning to all who send their verses to be published in the <i>Trumpet</i> : most verses will be burned, and the rest are facing long delays and revisions before appearing in print.	
Item 6	2
The Reverend J. T. Jones mentioned is the same person who was behind the publication two years earlier of a 12-page pamphlet entitled <i>The correct image, wherein one can perceive clearly the deceit of the Mormons, or the "Latter-day Saints."</i> The pamphlet is actually a conversation between the Reverend Josiah Thomas Jones, editor of a religious periodical entitled <i>The Congregational Treasury</i> , and a blind man who claimed Mormonism was false because he failed to receive his sight after being baptized and blessed by the Mormons. Apparently the Reverend Jones had printed some anti-Mormon ballads without identifying himself. "Tomos" had urged one of the leaders of the Saints to inform the authorities, but Davis declared the matter to be of no consequence. (See <i>Welsh Mormon Writings</i> , 50–53, for a discussion of the blind man incident.)	
Item 1	3
All Mormons are advised not to receive a book salesman from Aberystwyth before his receiving a letter of recommendation from the leaders in Merthyr.	
Item 2	3
Thomas Pugh is the coordinator for all books in the lower part of the Glamorgan District.	

Item 3	3
Address of Howell Williams, the president of the Carmarthen-shire District.	
Item 4	3
A call for every district president's address.	
Item 5	3
A call for all correspondence to the First Council to be sent to John Davis in Georgetown, a neighborhood of Merthyr Tydfil.	
Item 6	3
Announcements for upcoming conference meetings.	
Item 7	3
In answer to an inquiry from Mr. Evans, Davis states rather impatiently that the <i>Trumpet</i> will always come off the press about the 25th of each month.	
Item 8	3
Davis explains to "Dewi" why the <i>Trumpet</i> does not contain more news about California.	
To our distributors.—(So as not to forget.)	4
Identical to that of the February wrapper.	
To our subscribers.	4
Identical to that of the February wrapper.	

APRIL WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1	2
An invitation to receive from D. ap Iago material on more popular topics.	
Item 2	2
Davis tells "W. W." that the hymnal is being prepared. New hymns are invited.	

Item 3	2
Davis answers "T. E." that the Saints are to be very sparing in using the "holy kiss."	
Item 4	2
Apparently some had been taking advantage of their leadership positions in the Church to teach that marriages performed in Wales were not binding. Davis declares that such people had been excommunicated.	
Item 5—Slavery	2
"Anti-Humbug" had prophesied in the October 1848 <i>Star of Gomer</i> that Dan Jones would sell the Welsh Mormon emigrants into slavery when they reached Cuba. Davis points out that many religious denominations in the United States were slaveholders, but not the Mormons.	
Item 1	3
"Morgan" is informed that licenses for preaching and for registering meeting places are available.	
Item 2	3
"T. T." is informed that once an official is appointed to preside over a meeting he is not to transfer that privilege to another.	
Item 3	3
Every district president is to read the <i>Trumpet</i> . The blind district president referred to is Thomas Giles.	
Item 4	3
A call for all district presidents to send in their addresses to Davis.	
Item 5	3
Announcement for a conference to be held in Swansea on May 6.	
Item 6—Addresses	3
Details for the addresses of three district presidents.	
Item 7	3
A call for all correspondence to the First Council to be sent to John Davis in Georgetown.	

Item 8—To our subscribers	3
Paragraph identical to those of previous months.	
Payments for the Quarter ending in March	4
The various distributors of the <i>Trumpet</i> are now able to see their names in print alongside the amounts paid and the amounts owed. The paragraph following is Davis's plea for all to settle accounts promptly.	
Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
The list includes nine publications by Dan Jones (see <i>Welsh Mormon Writings</i> items 20, 5, 16, 17, 18, 4, 11, 12, 8 [or 13, or both]), three publications by John Davis (<i>Welsh Mormon Writings</i> , items 24, 25, 26), and five publications in English (Doctrine and Covenants, <i>Spencer's Letters</i> , <i>Voice of Warning</i> , hymnbooks, and "Remarkable Visions.")	

MAY WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1—To the editor of the <i>Star of Gomer</i>	2
In the May issue of <i>Star of Gomer</i> the editor had posed a question to John Davis. Davis answers by printing the Welsh translation of a brief letter by T. Brown that had been published in the <i>Weekly Times</i> for April 1st.	
Item 2—Letter from America	2
Davis announces that letters had arrived from Dan Jones and Thomas Jeremy with details of the ocean voyage from Liverpool to New Orleans. Because of their length they would be published as a separate booklet. A pamphlet entitled <i>An account of the Saints' emigration to California</i> contains the letters. (See <i>Welsh Mormon Writings</i> , 85–86.)	
Item 3	2
Hymns were still being accepted for the forthcoming hymnal.	
Item 4	2
Davis announces his intent to comment on mesmerism and possibly pipe smoking in the next issue of <i>Zion's Trumpet</i> .	

Item 5	2
Davis explains to J. W. that death notices could not be included in a publication so small as the <i>Trumpet</i> .	
Item 6	2
Davis recommends to T. D. that a "certain brother" might need to be brought before the Council.	
Item 7	2
The correspondence of A. Evans, D. ap Iago, and others, is to appear in the next issue.	
Item 1—Conferences	3
Dates for a general conference in Merthyr and three district conferences (for Monmouth, Carmarthen, and Pembroke). Also an appeal for leaders to settle book accounts.	
Item 2—Addresses	3
Same as the three addresses listed in the April wrapper plus the one for Abel Evans in Anglesey.	
Item 3	3
A rather cryptic comment to "W. T." to the effect that Davis would like to please everyone if that were possible.	
Item 4	3
Donors to the temple fund are to keep an account of their donations.	
Item 5	3
Davis's address in Merthyr. A stamp is to be enclosed for those who requested an answer.	
Item 6—To our subscribers	3
Identical to the paragraph from previous months.	
Payments for the quarter ending in March	4
An update on payments made by various distributors of the <i>Trumpet</i> , followed by the same paragraph that appeared in the April wrapper. A smaller paragraph introduced by a pointing finger is an explanation to those branches faithful in payment that there was not sufficient space in the <i>Trumpet</i> to publish their numbers.	

Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
Same list of publications as in the April wrapper, with the addition of the Book of Mormon.	

JUNE WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1	2
Thomas M. Richards had sent a letter from America describing the Welsh branch of the Church in Minersville, Pennsylvania.	
Item 2	2
Davis clarifies the meaning of some poetry for "J. M."	
Item 3	2
An apology for the delay in getting the hymnal to press.	
Item 4	2
An appeal for proper behavior on the part of the Saints, in answer to a question posed by "J. W."	
Item 5—"Anti-Mormon"	2
Someone had written concerning the devastation of the cholera on the Saints who had emigrated with Dan Jones. Davis defends Jones.	
Item 6	2
An announcement for the tea party to be held the second day of the general conference for Wales. Cards and distribution are explained.	
Item 7	2
Davis declares to "T. T." his intention to publish "Spiritual gifts in the court of the enemy" as a separate pamphlet.	
Item 8	2
A report of a letter's arriving that informed Davis that O. Pratt would possibly not be at the conference.	

Item 1—Conferences	3
Identical to the announcement in the May wrapper.	
Item 2—Addresses	3
Identical to the list in the May wrapper.	
Item 3—The temple	3
An appeal for donations to the temple fund.	
Item 4	3
Davis's address in Merthyr Tydfil.	
Item 5—To our subscribers	3
Identical to the paragraph in the May wrapper.	
Payments for the quarter ending in March	4
Five distributors who had still not settled their accounts are listed. An "appeal" paragraph identical to the one in the April and May wrappers follows. And a second paragraph introduced by a pointing finger is a reminder that the second quarter payments will soon be due.	
Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
Identical to the list published in the May wrapper.	

JULY WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1	2
A warning from Thos. Pugh to all Welsh Saints not to receive William and Elizabeth Hughes from the West Glamorgan Conference for the time being.	
Item 2	2
A report on William Howells who is now in France as a missionary and has distributed hundreds of the tract in French that was printed in Wales. (See <i>Welsh Mormon Writings</i> , 89-91.)	

Item 3—"Advocate of the Pipe and the Chew"	2
Davis encourages this individual to reveal his name if he wishes to have his letter appear in the <i>Trumpet</i> .	
Item 4	2
An appeal for district presidents to send in their conference reports promptly.	
Item 5—Book of hymns.	2
Two minor corrections concerning the recently published hymnal.	
Item 6	2
No news had been received from Council Bluffs. Davis had heard from Salt Lake City that many families were going there on the pretext of searching for gold but were secretly settling with the Saints.	
Item 7	2
Davis agrees with "T. L." that it was improper for anyone to read the letters in another's books without asking permission.	
Item 8	2
Writings of A. Evans, J. Morris, and others will appear in print the following month. Davis declares that it is impossible to publish all the poetry that he receives each month.	
Item 9—"Ifan Bach"	2
Davis comes out against the idea of contributing to burial clubs or purchasing health insurance. "Ifan Bach" means "Dear Evan."	
Item 1	3
Davis informs "C. T." that he had not heard anything from Mr. Price, presumably Thomas Price, the Baptist minister from Aberdare.	
Item 2	3
Davis declares to "J. W." that he should ask the smokers and the chewers why a blessing is not asked before consuming tobacco. It was believed by some that tobacco had nutritional value.	

Item 3	3
Davis explains to "W. W." that the requirement for all missionaries to preach and baptize only within assigned areas is to ensure against the baptism of anyone unacceptable.	
Item 4	3
Announcement that unless a stamp is included, an answer would be sent postage due and will cost the individual twopence.	
Item 5—Addresses	3
The address of John Morris in Pembroke is added to those that appeared in the June wrapper.	
Item 6	3
Davis's address in Merthyr Tydfil.	
Item 7—To our subscribers	3
Identical to the paragraph in previous wrappers.	
Payments for the quarter ending in June	4
Only three of the thirteen distributors listed had paid their book debts in full. The paragraph that follows is an attempt on the part of a frustrated Davis to convince the distributors to be more responsible. He cites his prompt payments to Orson Pratt for English books as an example.	
Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
Identical to the list in the June wrapper except for the deletion of the English "Hymnbooks" and the addition of <i>L'Evangile</i> and <i>Collection of New Hymns</i> (items 29 and 28 in <i>Welsh Mormon Writings</i> , 87-91).	

AUGUST WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1—Debtors of Capt. Jones.	2
An appeal for all who owed money to Dan Jones to pay right away or see their names on the <i>Trumpet</i> wrapper.	

Item 2	2
Davis explains to "D. W." why the full spelling of "devils" is used in the <i>Trumpet</i> .	
Item 3—The cholera.	2
Many people are dying of cholera in the Merthyr Tydfil area, but hardly any of them are Latter-day Saints.	
Item 4—Singing	2
All branches are encouraged to have a singing school. Leaders are to make sure that no one comes to gossip or to court.	
Item 5	2
Davis explains to "J. J." that no one is to practice his gifts in a branch that is not his own unless so exhorted by the president.	
Item 6	2
Instructions to the branches on how to keep records of new members.	
Item 7—The General Epistle	2
Because of lack of space in the <i>Trumpet</i> this epistle will appear soon as a separate pamphlet. (See <i>Welsh Mormon Writings</i> , 94–96.)	
Item 1	3
A scathing notice that no conference reports have been received from the Monmouthshire, Pembrokeshire, or the East Wales districts.	
Item 2	3
An appeal for the northern districts to take better care of Abel Evans as he labors in their behalf.	
Item 3	3
Identical to the paragraph in the July wrapper concerning the necessity of sending stamps if an answer is requested.	
Item 4—Addresses	3
Identical to those listed in the July wrapper.	
Item 5	3
John Davis's address in Merthyr Tydfil.	

Item 6—To our subscribers	3
Identical to the paragraph in the July wrapper.	
Payments for the quarter ending in June	4
Five of the ten distributors listed have paid in full. Davis reminds everyone of the decision made at general conference that authorized district presidents to bring their debtors before a disciplinary council if necessary.	
Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
Identical to the July list except that the Doctrine and Covenants is deleted and a pamphlet entitled <i>Baptism</i> is added. (See <i>Welsh Mormon Writings</i> , 93–94.)	

SEPTEMBER WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1	2
Davis admonishes all the would-be poets to improve the verses sent for publication in the <i>Trumpet</i> or get used to rejection.	
Item 2	2
Davis explains to “A. E.” why the anti-Mormon booklet he had sent will not be reviewed in the <i>Trumpet</i> .	
Item 3	2
Apparently “T. T.” had inquired what he should do about a brother who insisted on preaching things beyond his comprehension after being counseled not to do so. Davis instructs that the brother be deprived of his office.	
Item 4	2
Davis instructs “P. T—s” about the proper language and comportment to be used by Church members.	
Item 5	2
“Ioan” had submitted for publication an article on trials. Davis encourages him to be more succinct.	

Item 6	2
Davis thanks "J. S." for sending a stamp as requested and adds sarcastically that unused stamps are preferred.	
Item 7	2
Not even those from distant places are to be received into any conference unless they have a printed letter from the First Council of Wales.	
Item 1	3
Davis confirms to "T. M." that reports of the Reverend W. R. Davies's death from cholera are accurate.	
Item 2—Cholera	3
Although people are still dying of cholera in Merthyr the disease appears to be abating.	
Item 3—Conferences	3
Three conferences are announced for October.	
Item 4—Addresses	3
Identical to the list in the July wrapper.	
Item 5	3
Davis's address in Merthyr Tydfil.	
Item 6—Gifts of the Holy Spirit	3
A poem of two eight-lines stanzas by Thos. Conway, Jr. of Flint.	
To our distributors.—(So as not to forget.)	4
Identical to what is contained in the March wrapper.	
Payments for the quarter ending in June	4
A list of the names and amounts of the five distributors who owed money the previous month. Of the five only one had paid in full. The paragraph about the decision made in the general conference is repeated from the August wrapper.	

OCTOBER WRAPPER

Contents.	1
To our correspondents, &c.	

Item 1—The Church Book	2
<p>This record book that all branches are expected to purchase is to be ready within a month or two. Davis has decided to do the printing himself instead of sending the job to England. (See <i>Welsh Mormon Writings</i>: 97–100.)</p>	
Item 2—The next emigration	2
<p>All whose plans are to emigrate next January are encouraged to send their information and deposits without delay. Those who do not have funds sufficient to make the complete journey to Salt Lake City can stay for awhile in Council Bluffs to earn money to continue.</p>	
Item 3—The cholera	2
<p>The epidemic appears to be at an end.</p>	
Item 4	2
<p>Davis explains to “T. D.” that many of Dan Jones’s publications are out of print and will be reprinted only when the demand is sufficient.</p>	
Item 1	3
<p>Davis answers “Didymus” that plenty of the new hymnals are available. He laments that leaders and members are not spreading the word more efficiently.</p>	
Item 2	3
<p>Encouraging words to “A. G.” to the effect that her writings are nearly to the point of being printed in the <i>Trumpet</i>.</p>	
Item 3	3
<p>Davis informs “Young Saint” that the postage to send a letter to any part of the United States is a shilling.</p>	
Item 4	3
<p>Davis answers “Sectarian” that non-Mormons are welcome to emigrate with the Saints as long as they obey the rules on board.</p>	
Item 5	3
<p>Davis explains to “Teetotaler” that a member of the Church can also be a member of the temperance society if that is the only way he can keep control.</p>	

Item 6—Addresses	3
Identical to the list in the September wrapper.	
Item 7	3
Davis's address in Merthyr.	
Payments for the quarter ending in September	4
Only six of the fourteen distributors had made any payment at all during the previous quarter, and just three are paid in full. Davis explains that, because the <i>Trumpet</i> went to press much earlier than usual, the distributors had less time to make payment, although Pontypridd and Cwmbach, two of the three who had paid in full, had sufficient time. The following paragraph about the decision made at general conference allowing conference presidents to bring debtors to council is identical to the one in the September wrapper.	
The Saints need an explanation	3
An exasperated Davis chastizes all who are delinquent in paying their subscription to the <i>Trumpet</i> . He observes that although the paragraph "To our subscribers" had appeared in eight of the nine previous issues it was being ignored.	

NOVEMBER WRAPPER

Contents.	1
To our correspondents, &c.	
Item 1—Everyone note	2
A call to all district presidents for their statistics before December 20th so they can be passed along to Orson Pratt by the beginning of the year.	
Item 2—Conferences	2
Six conferences are scheduled for December and January.	
Item 3—Abel Evans	2
A report that permission had been given to Abel Evans to collect money from the branches in North Wales toward his own emigration.	

Item 4—The next emigration	2
A call for deposits and information for all who intend to emigrate with the next group of Saints from Liverpool.	
Item 5	2
Thomas M. Richards, now living in Minersville, Pennsylvania, had sent a letter about the four Welsh branches of the Church there consisting of forty-eight members. Richards reported that one of the Welsh periodicals in the United States had declared that the town of Dowlais was finally free of "Satanists," the Reverend W. R. Davies's moniker for the Mormons. Many Mormons, however, still lived in Dowlais.	
Item 1—Enlargement of the Trumpet	3
The periodical is to contain an additional eight pages each month, and the price will increase by a halfpenny. District presidents are to inform Davis as to how many more copies of the <i>Trumpet</i> they can distribute in their districts. Bilingual readers are informed that the <i>Trumpet</i> is able to publish all news as quickly as does the <i>Millennial Star</i> .	
Item 2	3
Davis laments the lack of space to comment on various letters received.	
Item 3	3
Williams disavows any connection between the Saints and William Howells Davies, a hawker from Llandysul.	
Item 4—The Church Book	3
Davis explains that this register book will cost eleven shillings, one shilling more than predicted, in order to have a quality binding. He expects that it will be available in two or three weeks.	
Item 5—Addresses	3
Identical to the list in the October wrapper.	
Item 6	3
Davis's address in Merthyr Tydfil.	
Payments for the quarter ending in September	4
Four distributors are still delinquent in their payments.	

Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
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Identical to the list in the August wrapper except for the deletion of *What is the gospel?* and *False prophets*. (See *Welsh Mormon Writings*, 43–48.) No lists appeared in the September or October wrappers.

Battle between Saints and Baptists	4
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After being baptized by a Mormon a young Baptist from Pontytypridd was baptized again by the Baptists. But the Mormons succeeded in getting him to a meeting the following Wednesday night where he received the laying on of hands, never to return to the Baptists.

DECEMBER WRAPPER

Contents	1
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To our correspondents, &c.

Item 1	2
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Davis laments the lack of space to publish information received from various writers.

Item 2	2
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A severe chastisement given to those who fail to heed the instructions given in the *Trumpet*.

Item 3—To all the presidents	2
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Accurate records are to be kept of all contributions.

Item 4	2
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“T. D.” is urged to seek gifts of the Spirit.

Item 5	2
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“J. Th-s” is encouraged to press charges against anyone who disrupts the Saints’ meetings. Davis relates briefly the recent episode in Abergele where the judge imposed fines on those who had disturbed the Saints. Davis laments not being able to publish the full story. (See *Indefatigable Veteran*, 129–130, for more detail.)

Item 6	2
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Davis agrees with “W. G.” that elders and counselors should not sit in the back seats.

Item 7	2
Davis informs his bilingual readers that he now has a way to publish the news as quickly as does the <i>Millennial Star</i> .	
Item 1—Size of the “Trumpet”	3
Davis declares his intent to enlarge the <i>Trumpet</i> beginning in January despite not having heard from all the district presidents. He decries the lack of cooperation from some, especially those in North Wales.	
Item 2	3
Davis states that he has been advised, presumably by William Phillips, to put the number of Saints alongside the number who subscribe to the <i>Trumpet</i> so that the branches and districts “can see their works.”	
Item 3—Conferences	3
Identical to the announcement in the November wrapper.	
Item 4—Addresses	3
Identical to the list in the November wrapper.	
Item 5	3
Davis’s address in Merthyr Tydfil.	
Payments for the quarter ending in September	4
Three distributors still have not settled their accounts.	
Books of the Latter-day Saints for sale by J. Davis, Printer, Merthyr	4
Identical to the list in the November wrapper except for the addition of <i>That which is in part and that which is perfect</i> . (See <i>Welsh Mormon Writings</i> , 100–102.)	
To our distributors.—(So as not to forget.)	4
Instructions identical to the first half of paragraphs in previous wrappers with only minor changes.	

ZION'S TRUMPET

UDGORN SEION,

NEW

SEREN Y SAINT;

IN CYNNWYS

EGWYDDORION "GORUCHWYLIAETH CYFLAWN.
DER YR AMSEROEDD,"

NEW

TRAETHODAU, LLYTHYRON, HANESION,
PRYDYDDIAETH, &c.

"Nyni a isbasom Babilon, ond nid aeth hi yn iach; gadewch hi, ac awn
bawb i'w wlad: canys ei haru a gyrhaedd i'r nefoedd, ac a ddyrchafwyd hyd
yr wybrau,"—JER. LI, 9.

"Dring rhagot, yr efengyles Seion, i fynydd nebel."—ESA. XL, 9.

CYFROL I.

MERTHYR-TYDFIL:

ARGRAFFWYD, CYHOEDDwyD, AC AR WERTH GAN J. DAVIS,
NANTYGCWENITH, GEORGETOWN.

1849.

ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

PRINCIPLES OF THE "DISPENSATION OF THE
FULNESS OF TIMES,"

IN

TREATISES, LETTERS, ACCOUNTS,
POETRY, &C.

"We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies,"—JER. LI, 9.

"O Zion, that bringest good tidings, get thee up into the high mountain."—ISA. XL, 9.

VOLUME I.



MERTHYR-TYDFIL:

PRINTED, PUBLISHED, AND FOR SALE BY J. DAVIS,
NANTYGWENITH, GEORGETOWN.

1849.

FOREWORD.

DEAR READERS,—The time has come for us to blow in our TRUMPET, that the year in which we began to trumpet is coming to an end, and that twelve TRUMPETS are waiting to be made into one. We thank all for their kindness in listening to our voice. We can testify that we have done our best to trumpet, and that some have already gone out of Babylon; by the time we have the larger TRUMPET of next year, we are confident that they will be fleeing by the hundreds. The poets and others are deserving of praise for their uncommon patience in waiting their turn. We trumpeted all we could, if we did not trumpet too much. Some say we swore once; but our readers know that it was one of the sectarians who did that when he was discussing the “oil,” and not we. The Cholera also killed people last year, let it be remembered, and not the Saints with their oil; and it was in Babylon that this happened. Furthermore, everyone knows us, although we ourselves have become acquainted with practically no one other than those we already knew; despite that, there are very few who know of our trials and tribulations, when they listen to our trumpeting, which we have done helter-skelter with other work. Now, let us bid farewell to 1849, the most remarkable year ever for us, hoping that we and our readers shall have strength and health to spend the coming year happily. May God reward all the distributors; He knows of their faithfulness and their toil; and we say Amen.

Yours humbly and gratefully,

JOHN DAVIS.

Merthyr, Dec. 20, 1849.

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ZION'S TRUMPET,

OR

Star of the Saints.

No. 1.]

JANUARY, 1849.

[VOL. I.

THE FORE-SOUND.

DEAR READERS,—As trumpeters, newly called to office at the beginning of the year, and having never before tried our breath in a TRUMPET, a new one at that, please allow us now to try our hand, so that you may judge what kind of sound we can produce. Perhaps the wise will think us mad for doing that; but we are certain that if we can make some sounds, we can say with Paul that “none of them is without signification.” Though the *Times* are frightfully against us and the *Stars* within Gomer’s atmosphere foretell strange things about us—the chief *Revivalists* of the age want to sing our elegy, and the *Baptists* are in a quandary about our burial in water—the Reverends of the earth say that we stink in their nostrils, and the doctors are ready to open us up to search for oil—the little children of the streets have almost worn out their tongues by shouting “Old Saints” after us, and devils, rascals, and theologians agree to persecute and malign us—despite it all, we are determined to find out what kind of strength is in our voice, and what effect we will have on the world. We do not expect our TRUMPET to be able to raise the dead, for it is not the “last” one; but perhaps it can be the means of awakening many who are dead in transgressions and sins and bring them to a new life. If we can do that, and keep them awake afterwards, we shall have fulfilled our intention, and our service will be worthwhile in the sight of God. Neither let anyone expect us, in an office such as this one, to stop to argue with everyone

who meets us along the way; but if principles are brought before us, we shall trumpet our thoughts about them—if they are tales, we shall pass them by unnoticed, leaving our fellow-creatures to feed on them until they come to know the worth of something better.

Though our TRUMPET is but a small one, yet it is very responsible work to deal with it; for if we give “an uncertain sound, who shall prepare himself to the battle” against the enemy when he attacks suddenly? And if we do not trumpet clearly, and use the different notes in their time, we shall be open to misinterpretation. For that reason, we wish the assistance of the prayers of the Saints, for we know that nothing can be of greater help than that. But, for our comfort, and that of our listeners, a dear brother who is about to sail to Zion promises that when he gets the better news there, he will supply us with splendid things to sound in the TRUMPET, things which will no doubt produce a much better sound on it than anything of our own. Thus we will be like winged beings, able perhaps to snatch each month from Zion things to sound monthly also in Wales. At this time, we are confident that we shall satisfy the honest, and give fair warning to all; thus we shall be silent this first time, hoping to come to your hearing again.

FAREWELL GREETING TO THE SAINTS.

DEAR BROTHERS AND SISTERS,—Since we have come to know each other, the period now at the door is the most important and the most sorrowful and joyful which has happened to us, namely my departure from your midst to a far away country; and this consideration compels me to greet you once more this last time, and to draw your attention to the following things; for doubtless you know through the Spirit of truth, and through many examples and facts, that the true desire of my heart has been to benefit you and to make you happy, temporally and spiritually, in all I have done. The Heavens know, and my conscience knows that as well, and that is a sufficient number of witnesses regardless of whoever would contest it. To this end I have not ceased or tired of working, night and day, for four years; and until now the pleasure of my heart has been to serve you, and my joy in the Lord is that he gave me a part in the restorative dispensation of the fulness of

times to you, and instructed me in those principles that will bring you joy and which, if you observe them, will lead you to a fullness of pure joy. Great and wondrous I consider the honor of being a tool for God to preach the word of life—the gospel of the power of God, and of having the right to administer the divine ordinances, of Heaven's acceptance, to my dear fellow nation; and great is your honor, yea, unspeakable is your own gift, dear Saints, in having been brought from the darkness of false traditions to the light of the gospel of the Son of God—in having grasped a religion with power in it and having become heirs of substance, that is, having received a promise of the inheritance above. Cling to this for your life—these things do continually; and thus I am assured that my labor will not be in vain in the Lord. I not only *have* served you through toil and fatigue, through trials and tribulations, in spite of the persecution of a harsh, opposing world, and every scowl and scorn during the time that has gone past, but also my desire and wish increase more and more to benefit you in the future; and despite how painful it is to my feelings to leave you like innocent lambs in the midst of vicious wolves—despite how difficult that is for me, I am sure beforehand, and you also will be certain to your total satisfaction, that my going away for a while is beneficial to you, for I go to prepare a place for you, so that where I am, you, every true heart that loves the appearance of our Lord Jesus Christ, may be also with me for a thousand years of joy in the “rest that remaineth to the people of God.” Unless I go, the days of your oppression will not be diminished; and if I go, my soul will not be satisfied until I see all my brothers and sisters, who are now exiled and scattered through this part of Babylon, rejoicing in the salvation of God in Zion.

You have heard and read much about God's deliverance of his children in Zion, and doubtless your hearts are longing more and more to enjoy it, in contrast to the way in which the signs of the times, political troubles, wars, the tumult of nations, the overthrow of kingdoms, rebellion and persecution, and the hatred of the Babylonians wean your affections from her perishable baubles; and doubtless your longing for the deliverance of Zion will become much greater because of oppression and injustice, hunger and poverty in the coming years. But when God permits the doors of blight to open, the gates of hell to pour out their strongest armies to spill out their “vials” of destruction, such as plagues, illnesses,

and scourges to empty the kingdoms of the wicked who refuse the gospel of his Son, and who hate and persecute his children; then shall be seen the wisdom and eternal love of your Father for his faithful children—at that time all will understand and confess the necessity for Zion as a place of deliverance for the Saints; at that time her enemies will grow pale, and they will begin to drink the dregs of the horrible cup which they filled for themselves; that is the time when the difference will be seen between those who serve God and obey the leadership of their pastors, and their enemies—between those who strive to build Zion, and the builders of Babylon; yea, at that time the children of Zion, singing, will sing in the high places of the cities of the living God, in peaceful dwelling places. Hail to the day! Therefore, when these things oppress you, do not lose heart, and do not give up, for they have shown that the time of your deliverance is nigh, yea, at the door.

Doubtless the blight will loose a herd of its zealous fools to persecute you, to malign you, and to scorn you after my departure; but remember that it is necessary that you receive a test of your faith, and it is needful for these wretches who were prepared ages ago to have the chance to fulfill the measure of their wickedness, to fill their terrible cup, before they are fit vessels for anger to show the righteous judgment of God on the enemies of truth: these considerations will enable you to suffer all things patiently and to look forward to receiving your recompense. Also it may be that even from your own midst there will be some selfish, jealous persons, who have lost the Spirit, who will rise up and try to lead unstable souls after them; but be particularly cautious and oppose those who oppose the authority that was placed according to the will of God to lead you and to nourish you, accounts of which you can see in the report of the most recent Conference. Not even diligence is a sufficient basis on which to oppose the priesthood; for many are as diligent in worshipping idols as others are in their own worshipping. Diligence alone is not your guide, although all must have a clear conscience before God and men. But the conscience must be brought to the standard rather than making the conscience the standard. Until I come back, keep reading, search the Scriptures, treasure the Book of Mormon in your memory, inscribe the “Doctrine and Covenants” on the slates of your hearts; keep yourselves spotless according to all that I published in your midst. Today I do not feel the least bit inclined to call back even

one principle that I published or even one teaching I gave you; rather I urge you to search them in detail, as if for hidden treasures; and, when I am far from you, I am confident that I shall hear that all, under the blessing of Heaven, is profitable toward making you wise unto salvation. With this I am not claiming perfection for any of my writings, or for my most sacred things; but rather, my failings and my weaknesses, as compared to what I wish to be, form the subject of a constant prayer for strength from on high. I do not wish you to think that I am suggesting that the one or the other or all of the aforementioned books constitute a sufficient rule for the behavior of the Saints for the work of the ministry; rather it is "the letter which killeth, but the Spirit giveth life;" the Spirit is the PRIESTHOOD, which has the right and the wisdom to end every argument, and through which God works. Beware of those who refuse the courts of the priesthood, claiming that this book or the other writings support their opposing positions; that spirit is not of God; otherwise the priesthood is superfluous. I consider it impossible to publish any rules sufficient and just for all things that happen in the Church, because of the diversity of circumstances; but it is not impossible for God to endow the priesthood with wisdom for every circumstance, to give fair judgment. Therefore obey your pastors as you would the Lord—pray for them constantly—do what you can to supply their physical needs so that they may devote themselves more to your service in spiritual things. Let not the enemy deceive you into believing that God Almighty who established his kingdom this last time on the earth will allow all the priesthood in his kingdom or in Wales either to go astray so that there is no one to lead you in the paths of the Lord; and do not believe those who say that the priesthood or the kingdom of God will be overthrown and removed again from the face of the earth, for that will not be done in eternity; but "the kingdom and the majesty of the kingdom under all the heavens will be given to the Saints of the Most High" in due time. The hills may leap like lambs, and the wild hills of Wales may jump like rams, and after that the priesthood will still not be stirred from its place. It is true that the priesthood was snatched from the earth to heaven for a time several times before this; yet those who possessed it here and used it properly in their age did not lose their right to it in the places where they are now, nor will they in eternity; it is for them to restore it back and to defend it

until it fulfills the intentions of God in such an age or country. The last ones after the apostles to possess the priesthood restored it to Joseph Smith, and it would not have been orderly for anyone else to have done that; and since he gave the priesthood to others before he went away, and these are faithful in their place, then his priesthood continues through them, and it will continue in every place and under every circumstance where it originated from the source through its earlier streams. Its original source is the "order of the Son of God," from before the foundation of the world; its origin has been through all his servants in all the dispensations since the beginning of time, and it was imparted in these last times to our dear aforementioned brother, by him to Brigham Young and the other faithful apostles who remain to this day in their callings, and through them and from them (thanks be to its divine Author) it has visited our dear nation, and the dawning of the great Jubilee has shone on the borders of our country;—its light reflects through every county, its evangelical banners are waving in nearly every clime and vale; and there are nearly four thousand of the children of Gomer rejoicing because of it already! and it intends to take in its bosom about three hundred of their brothers and sisters of the same blood as an "offering to the Lord," the firstfruits of the abundant harvest of those who will yet come to the mountain of the house of the God of Jacob, saviors on mount Zion, and to beautify the place of his sanctuary—who will be on the ocean sailing toward that place, peradventure, when you read these lines of greeting. And we are certain that the priesthood will not be eradicated from the earth, until it fills the world with the light of knowledge of God, as the waters cover the sea—it will not be persecuted out of Wales until it has taken all the honest in heart to safety, and led them from the land of great affliction to enjoy the salvation of our God in Zion; therefore, for your benefit and the glory of that God who sent it to your midst, I beseech you as if God were beseeching you through me—as if it were my last wish to you—honor, obey and pray for the priesthood in everything they tell you. If you do so, I can assure you that yours will be the eternal dwelling places, the unfading crowns, and the endless ages to wear them in glory. If you do not do so, I have no good promise for you. In confidence that you will do so, I entrust you to the care of the priesthood, under the protection of the Spirit of the One who brought you from darkness to light through them.

May everyone take care to fill his own sphere and not another's, lest he go to destruction. All as they were placed will be accountable for the sphere in which they were placed and will be rewarded according to that which remains of the fruit of their labor when the harvest is gathered into the barn. Now, dear brothers and sisters, I shall not say anything further except this, that is, the greatest commandment of all, the last and most urgent to which I shall call your attention, and it is not a new one either, rather it is to love one another, that the love of Christ may dwell in you. Shun every occasion for contention; pull out all roots of bitterness from your own breast, and perhaps you will completely eradicate these from among you, so that not a sound of discord may be heard in your midst, for the world and the devil hate you; therefore, let the world and the devil know that you are disciples of gentle Jesus by loving one another. Remember that you will have the privilege of reigning together for a thousand years in Zion; thus, learn to love one another by then. Be gracious, kind, gentle, and humble to one another as befitting the children of the same divine Father, as the same eternal Spirit prompts. Oh, how lovely is the coexistence of brothers and sisters together! Oh, how lovely it is to love and be loved, by one another! My rejoicing and the delight of my heart is that I know of no Saint, male or female, in Wales, or in the world, who bears any anger toward me; but on the other hand, I thankfully acknowledge that I have received and continue to receive, through your loving and brotherly behavior, a host of evidence to prove beyond doubt that I receive as much, if not more, a place in your affections as I have merited. May God strengthen me to assure a continuance of this to me, and that is enough. As I leave the shores of my country, where my loved ones dwell, it is more desirable to fill my breast with these feelings than for the heavens to fill the sails of my vessel with their loveliest breezes. May none of the Saints be without love, even for an hour, is my sincere prayer for you.

Brethren, remember which name you profess, that "Just" is the name of your Lord; therefore, mete out justice to all. Consider, before you can stand judgment in the face of those who refuse your mission, that you should have given them not only an important and sober *testimony*, but also good **EXAMPLES**, acceptable **ATTITUDES** worthy of the kind of treasure that you have, lest you turn away the lame. May your **WALK** preach to everyone that you are strangers

and wanderers here, and may you prepare yourselves in everything for that day when your God will arrange your deliverance, which he will do without doubt according to your faithfulness.

Now, for the time being, I shall make an end, with every heartfelt gratitude to you for your matchless kindness and your faithfulness, trusting that I shall again have the opportunity to greet you from Zion and call your attention to many things which I would like, but which circumstances will not now permit.

Dear brethren in the Priesthood—farewell to you. Remember my counsels to you in the Conference, and always. In love, patience, and gentleness, feed the dear flock which I have entrusted to your care, as if it were my own; counsel, preach, instruct, and do everything you can, so that you can give your accounting cheerfully concerning your flock.

You, Fathers—farewell to you. Love your wives, and keep an altar to God in your families; stand in your own place, and watch over the families that God has given you. Prepare them here to be worthy of happiness and plenty with you in Zion, under the guidance of the patriarchal order.

You, dear Mothers—farewell to you. Obey your husbands as you obey the Lord; be patient, be gentle and godly, and instruct your children in the way of truth. May God Almighty keep you from the temptations that are in the world, and may he take you and yours all to Zion.

You, the hopeful Youth—farewell to you. Carry out the teachings that you have received and will receive from the servants of God, and great will be your usefulness and your glory in the kingdom of God. This is a time of harvest; shrink from serving the flesh and its lusts, or the vanity of youth, instead of serving the Lord of this harvest. Great is your privilege in the flower of your youth to come to the vineyard of Jesus; stay in it forever in spite of every obstacle that comes to you.

And you, little Children—farewell to you. I expect you to obey your parents, and pray constantly for the Spirit of truth to lead you to usefulness.

The last farewell, dear Saints, to you all, is my desire for you to pray for me, and for those who will go with me to Zion, and all for each other. For me the faithful prayers of the Saints are better riches than the mines of the world, for God hears you; therefore, pray.

May the grace of our Lord Jesus Christ, and the love of God, and the blessed association of his Holy Spirit, be with you and remain with you all forever. Amen.

Your servant in the gospel of Christ, and the kingdom of endurance,
D. JONES.

GLAMORGAN CONFERENCE.

THE above conference was held on the last day of the old year, and the first of the new year, as was announced previously. Since the Saints have increased so greatly, it was considered necessary to take a spacious hall in another part of Merthyr, in addition to the Cymreigyddion Hall, so that those who were unable to go to the latter place, because of lack of space, could go to the other hall, which is in Georgetown, where the Cymreigyddion Hall meetings were preached at a different time. We shall give an account only of that which transpired in the main meetings that were held in the last named place.

THE FIRST DAY.

On Sunday morning, at 11 o'clock, the first meeting of the Conference was opened with singing and a prayer by brother W. Howells from Aberdare. Then it was proposed by W. Phillips, and seconded by W. Howells, that Capt. D. Jones preside over the Conference, which was accepted unanimously. At that the President arose to explain the purpose for their gathering together, stating that he was sorry that brothers Orson Pratt and Orson Spencer had not come, as they had promised him; and he said that they must have met with some obstacles; otherwise, they would have been sure to be present. He exhorted everyone to take comfort, saying that no one was more disappointed than he; and if those two expected brethren were not there, there was one other present who was much greater than they, i.e., God through His Spirit. Then, after appointing three scribes, the President called for proof of faithfulness of the various presidents, beginning with the conference presidents. He asked if anyone had anything to say against them—that the opportunity to do so was then; but since no one brought an accusation against them, they were considered worthy to continue in their offices. Then the President proceeded to make the necessary changes in the branches, such as choosing presidents and organizing new

branches, which are differentiated in the table with this mark (*). All the presidents were called to represent their branches, which was done as follows:—

Branches	Presidents	Eld.	Pri.	Tea.	Dea.	Bap.	Total.
1 Merthyr - - -	Thomas Rees - - -	20	18	25	8	106	823
2 Penydaeren - - -	*David John - - -	1	4	7	3	14	83
3 Dowlais - - -	Alfred Clark - - -	8	8	8	3	42	209
4 Rhymni - - -	William Davies - - -	4	4	4	1	11	63
5 Cwmbach - - -	John Price - - -	4	4	4	2	6	68
6 Aberdare - - -	Joseph Davies - - -	4	5	7	2	89	150
7 Hirwaen - - -	Daniel Evans - - -	2	2	1	1	24	59
8 Llanfabon - - -	R. Humphreys - - -	1	1	3	1	14	32
9 Cardiff - - -	*James Ellis - - -	3	7	4	1	48	123
10 Twynrobyn - -	William Thomas - -	1	1	1	0	18	38
11 Llwyni - - -	Samuel Davies - - -	2	3	2	2	2	26
12 Cwmbychan - -	Thomas Pugh - - -	2	3	0	0	2	13
13 Bryn - - - -	Ditto - - - -	1	1	1	0	0	15
14 Pyle - - - -	John Bowen - - - -	2	2	1	1	4	14
15 Treboth - - -	Joseph Mathews - -	2	4	2	0	10	48
16 Cyfyng - - -	David Williams - - -	2	3	2	1	12	34
17 Cwmamman - -	John Griffiths - - -	3	4	0	0	18	31
18 Pontyates - - -	*Eph. Rowland - - -	3	7	4	2	40	123
19 Llanelli - - -	William Hughes - -	8	11	10	4	36	180
20 Carmarthen - -	Benjamin Jones - -	6	7	3	2	11	62
21 Llanybydder -	*John Evans - - -	2	5	1	1	9	55
22 Swyddffynnon -	Benjamin Evans - -	3	0	0	0	0	10
23 Pontypridd - -	John Phillips - - -	3	3	2	1	29	52
24 *Pontfaen - - -	Evan Jenkins - - -	0	1	0	0	4	10
25 *Trecastell - -	Jon. Thomas - - -	1	0	0	0	10	11
26 Brechfa - - -	David Jeremy - - -	2	4	3	2	12	69
27 *Neath - - -	John Williams - - -	1	0	0	0	0	8
28 *Wick - - -	T. Llewellyn - - -	1	3	1	1	16	27
Conference Total		-92	115	96	40	587	2436

Then the President called for a representation of the other Conferences, which were as follows:—

Conferences.	Presidents	Eld.	Pri.	Tea.	Dea.	Bap.	Total.
Monmouthshire - -	Wm. Phillips - - -	31	31	25	15	240	644
Hereford - - - -	W. Henshaw - - -	10	13	10	5	84	253
Pembrokeshire - -	John Morris - - -	4	7	2	2	10	62
The North - - - -	Abel Evans - - -	19	24	14	5	75	208
Glamorgan - - - -	D. Jones - - -	92	115	96	40	587	2436
Grand Total		156	190	147	67	996	3603

It is seen that the increase from January 1, 1848, to January 1, 1849, was 1670, not counting the Saints in Radnorshire who are not represented.

Then, after the President gave several valuable bits of counsel, the meeting was closed with prayer by Abel Evans.

At two, the meeting was opened by brother T. Jeremy from Llanybydder with a song and a prayer. After singing a second hymn, the President arose to address the Saints, and showed them, in his customary, skillful way, some very interesting things. He showed them the odiousness of the notion which is in our country, that God cares for the celestial beings, and neglects the bodies of the men on the earth; and also he set out the illogic of our Heavenly Father's preparing temporal deliverances for Noah, Lot, and others in connection with them, while not preparing anything for his children in this age, when there are scriptural proofs available that more temporal deliverances are necessary in this age than ever before, since the plagues and destructions are much greater in the last days than in the early days. He showed clearly that it is through listening to God that the Saints may expect temporal deliverance as well as spiritual; and that it is by going to the place that he reveals that the Saints may assure themselves of the promised land. All appeared to be enjoying themselves while the President portrayed the splendor pertaining to Zion; everyone, that is, except for the devils alone, who at the time, to draw the attention of the Saints from such valuable teaching, possessed two or three of the Saints, to the extent that they disturbed the entire meeting and kept the President from going forward. Two of these persons had been possessed by evil spirits many times before because of hiding their transgressions, and so it was this time as well. The spirits spoke through them, and did so in a supernatural voice, blaspheming and slandering the President and other officials, and challenging them to cast them out of their refuge. They said boldly that they could not be cast out—that they had a right to be in those two because of their transgressions; and we did not much doubt them, after hearing the whole story. After much prayer to rebuke them, but all in vain, the President was informed as to who the possessed persons were; and when he understood that they had transgressed after being pardoned so many times before, he decided to cut them off from the Church as the only way of silencing the spirits. For this purpose the elders were called together, and no sooner were hands laid on them to excommunicate the one and the other, than both of the two women returned to their normal comportment, and they began to tidy their hair and

their clothes, as if nothing had happened. The spirits gave several proofs that they knew the thoughts of some of the officials who were present, and also that the devils had names for one another, because they called each other. The beneficial teachings about Zion were lost because of this confusion; and the meeting was closed with singing and a prayer by brother Carwel.

At six in the evening the public meeting was opened with singing and with a prayer by brother Alfred Clark. Then after the singers had sung an anthem, the President arose to address the hosts who were gathered together. He directed their attention to that which had taken place in the previous meeting, that is, the proof that was shown that supernatural powers possessed men who could not act and speak on their own as they had done. He showed that such excitements gave obvious proof of the power of the enemy, in opposition to the power of God, each acting in clear distinction of the other. He mentioned the peace that other sects have in their meetings, and that the devil opposes no one there, rather they are entirely free of the attacks of the enemy in the manner aforementioned. He proved that the attacks of the enemy in the meetings of the Saints show that the power of God is present, and that the purpose of the other power was to oppose it; for it "goes around looking for anyone who can swallow it;" and the duty of the Saints is to oppose it with all their might.

Then brother Howells, from Aberdare, arose to address the English-speaking group of the congregation. He reported on the enmity which the devil and his tools had shown in this neighborhood toward the Saints, and the happiness and the rejoicing they had in the face of it all. He showed also that it was logical and scriptural for all the Saints who were able, to give a tenth part of their possessions toward building a temple to their God.

After that, the President arose to go into more detail in the same language following brother Howells. He showed that there was no more deceit in building a temple to God, than there is in building chapels to God. He proved that this is the dispensation for gathering to Mount Zion, and for building a temple there to God; and he portrayed the illogic of the enemies of the Saints who wish to uproot them and drive them from the country, and at the same time wish to prevent them from emigrating to Zion.

After that, brother Thomas Pugh, from Llwyni showed the first principles to the cheerful listeners, and exhorted them to obey them with haste.

At the end of the meeting, the President arose again and pressed on the serious attention of the listeners all the things that had been treated, calling them sincerely to obey the truth, which was made so obvious in the faithfulness of the Saints, and their determination to hold to the work in the face of everything. Then the meeting was closed with prayer by brother W. Phillips.

THE SECOND DAY.

Monday, the meeting was begun, at half past ten, by brother Abel Evans with prayer and praise. After that the President arose to address his brethren and his friends with a Happy New Year, and much success. Then he went on to show the great responsibility that pertains to every official, and the necessity for each one to content himself with everything that is done for him. He showed that the higher the office a man receives, all the greater will be the fall if he falls away, and the harder for them to be restored again. He then said that he knew there was no one present toward whom he felt any animosity, and that he did not believe that any of them had any hatred toward him, in this, the last conference that he would have in their midst for a season, as he was about to leave the land of his birth. Then he showed the great work that had been under his care from the time that he came to preside over the Welsh, and the way that such an excess of labor had affected his constitution; and that he did not wish to put such a weight on the back of any other of his brethren, while the work is also constantly increasing. Then, for all who were under the various presidents he referred to the wisdom of listening to them, and being taught by them, instead of being desirous of opposing them with some profitless debates; and also not to consider the governing books of the Saints higher than the priesthood that pertains to the officials, for the latter associate with that which comes from above. Also, he showed the care that the presidents should have in order to weigh correctly, and to administer justice, considering that they themselves must be weighed also. He indicated also the justice that everyone gets, by being able to appeal to higher officials. Then, he explained how everyone should behave in those places where some strive to oppose the presidents,—no one should agree with such, for by so doing they make themselves as bad as they. Also, he showed the duty of the presidents to refrain from listening to the first accusation that comes to them before taking time and patience to look into

the other side; for one party is not more important than the other to the president. He said that the Saints and the presidents should follow the example of Jesus Christ, by being ready to suffer all things, rather than causing obstacles on the way of the kingdom of God; and for them to refrain from taking so much care about their own characters. He showed an excellent way to put a stop to the rivalries within churches, through the presidents' teaching the teachers and others to consider a transgressor anyone who brings an accusation of his brother to someone else, before first speaking with the brother himself. Such unity, peace, and love would that bring about. He said that such a spirit of accusation is the trap that the devil has in the churches, and everyone should keep himself far from it. Then the President proceeded to call officials to the various following branches;—

Merthyr—Two elders, two priests, and two teachers. Pendaren—Two priests. Dowlais—One priest. Aberdare—One elder, three priests, and one teacher. Hirwaen—Two priests, and one teacher. Pontypridd—One elder, three priests, three teachers, and two deacons. Llwyni—One priest. Llanfabon—One elder, two priests. Cwmamman—Two elders, four priests, three teachers, and one deacon. Cwmbychan—One elder. Cardiff—Three elders, four priests, and one deacon. Pyle—One elder. Swansea—One priest, and one deacon. Llanelli—Two elders, and one priest. Carmarthen—One elder, and one teacher. Llanybydder—Two priests, and two teachers. Brechfa—Two priests, two teachers, and one deacon. Twynyrodyn—One priest, one teacher, and one deacon. Trecastle—Two priests. Wick—One elder, and two priests. Pembrokeshire—Two elders, three priests, and one teacher.

Then it was decided to organize Stepper's Side, in Pembrokeshire, and Gog, near Cardiff, as branches, and that Thomas Hughes was to preside over the former, and Abraham Rees over the latter.

Having completed the foregoing matters, the President brought before the Conference the decisions that were passed in Council the previous Saturday, with respect to making the various counties of Wales into Conferences, with a president and two counselors over each one, so that the work that was on the shoulders of one before that time would be divided among several from then on. The decisions are as follows:—

"1. That Carmarthenshire be made a Conference, with Howell Williams as President, and William Hughes and David Jeremy as Counselors.

"2. That Pembrokeshire be made a Conference, with John Morris as President, and John Evans and Daniel Williams as Counselors.

"3. That Merionethshire be made a Conference, with Eleazer Edwards as President, and David Ains an elder to labor with Eleazer Edwards, and that he also, together with David Roberts, be Counselors.

"4. That Flintshire (including Cefnmawr, Llangollen, Rhosllanerchrugog, Flint, Bagillt, and Holywell) be made a Conference, with John Davies as President and John Jones as president of the Bagillt Branch, and he, together with Richard Griffiths, Rhos, as Counselors.

"5. That Denbighshire (including Newmarket, etc.) be made a Conference, with John Parry, Jr., as President, and David Williams and Joseph Evans as Counselors.

"6. That Anglesey be made a Conference, with Abel Evans to oversee it, and choose officials to labor in it.

"7. That Radnorshire be made a Conference, with John Carver as President.

"8. That Monmouthshire continue as a Conference, with Thomas Giles, Jr., as President, and John Jones, Abersychan, and David Jones, Penycae, as Counselors.

"9. That Glamorganshire be made a Conference, with William Phillips as President, and Thomas Pugh and David John as Counselors."

After these decisions received the unanimous approval of the Conference, brother Jones showed the Conference Presidents that they, each one of them, were equal to each other, and that their counselors were next to them in authority, and that each president had the right to give the final vote among his counselors. He exhorted all of them to unity and cooperation, and said for each one to be diligent in his own circle. Then the meeting was closed with prayer, by brother Henshaw.

At two thirty, the meeting was opened in English, by brother Morris from Pembrokeshire. Then the President arose to finish the matters that had been initiated in the morning, by showing the necessity that all the Saints cooperate in all things in their branches, and in their conferences. He assured them that after his departure, if the Saints behaved in that way, they all would continue in the unity of the faith, and they would be like living stones, ready to be placed in the building by the divine Architect, without anything like the sound of a hammer tiring anyone's ears. With respect to the various Conferences, he showed further that there was one gap that needed closing,—that is, having

something to be a head over the various Conferences, to lead them in unity, without which the foregoing arrangements would only make things worse. Therefore, the President proposed the following, which was seconded and approved unanimously,—i.e.,

“That William Phillips, Abel Evans, and John Davis compose the First Council of Wales; and that Abel Evans preside over the Conferences of the North, and that John Davis print all things pertaining to the Saints. Also, that all the monetary collections of the Glamorgan Conference, and the other Conferences, toward the expenses of the Council, be paid to William Phillips, who is to keep an account of them, and give the fourth part of them to John Davis for being the Secretary, and the other fourth to Abel Evans, if he needs it.”

As he dealt with the above decisions, the President showed the duty of the Saints to assist the First Council with their prayers, so that they might have strength to fulfill their work. He showed that no one was to appeal to this Council unless they had failed to be satisfied in the council of their Conference; and that no one was to appeal to the council of the Conference before appealing to the council of their Branch. All matters not resolved in the First Council will be transferred to the council under the presidency of O. Pratt, in Liverpool. After that, brother Jones presented his presidency to the hands of William Phillips and his two counselors, Abel Evans and John Davis, asking that God bless them with his Spirit.

After that, the President showed the duty that everyone has, who is able to do so, to strive to pay tithing toward the building of the temple in Zion; and also he warned the Saints who are emigrating to hasten to send the pound that is necessary to secure a place on the ship. Then, through prayer, the President closed the meeting, one which all who were present will remember.

In the evening, at six, the public meeting was begun by brother Benjamin Jones from Carmarthen, by prayer, and with songs of sweetness by the singers. Then Capt. Jones, i.e., the President in the previous meetings, arose to greet the meeting, at the bidding of the new President, i.e., brother Phillips, and showed that he was as ready to obey the appointed presidency, as if he had never presided himself; and by so doing he left an example to be followed by all the officials throughout Wales. After saying a few words, he sat down to allow time for others.

Then an English-speaking brother by the name of Pickett was called to address the meeting, which he did briefly and succinctly, portraying the dispensation of the fulness of times.

He was followed by brother Eleazer Edwards, who testified strongly about the truth, showing his desire to work to save his fellow nation. He exhorted his fellow officials to come out to the abundant field that is in the North. His speech was sweet, interesting, convincing, and learned; the entire congregation appeared happy as they heard his preaching experiences.

Then Capt. Jones arose again, and referred to the time that he was first laboring in Wales, and the effort that he made to bring his fellow nation to the truth, rejoicing in the numbers that he had obtained from between the rocks and the mountains of Wales to go toward Zion with him.

Upon finishing, the singers struck up an anthem of praise; and after finishing, brother Abel Evans was called on to stand up. He recommended the faithfulness of Eleazer Edwards, exhorting everyone to thrust his sickle in the work of reaping, instead of keeping it on his shoulder, while looking at others work. Brother Evans said that no one should be received in the South, when they are sent to the North, until after they have been released from there, since that would benefit indolent workers.

After we sang a second time, brother Howells, from Aberdare, arose to make the following proposals:—

“1. That the Welsh Saints wish to bear sincere witness to the faithful fulfillment of the stewardship of their dear brother, Capt. D. Jones, through his laboring day and night in their midst; and that they are unable to express in words the reverence they have toward him, and his priceless service in the kingdom of our Lord Jesus Christ in Wales.

“2. That the Welsh Saints also, as a sign of love and respect, wish to present to President Brigham Young a suit of clothes, and to his dear wife a dress of Welsh flannel.

“3. Inasmuch as our dear brother, Capt. D. Jones has dedicated his time and diligent labor in Wales, without being a burden on any one of his brethren, that the Saints wish to present to him also a suit of clothes, and a dress of Welsh flannel to his dear wife.

“4. That all the branch presidents of Wales set the foregoing proposals before the Saints so that the brethren can contribute their mite toward the suits of clothes, and the sisters their mite toward the flannel dresses—the contributions to be at the Conference in Merthyr, on the 16th of January, 1849.”

After this had been passed, brother Phillips arose to show the duty the Saints had to acknowledge President Young and his wife, and Capt. Jones and his wife; and he gave thanks to God for the privilege, or the gift, that he had received, wishing for a part in the prayers of all the Saints for him and his counselors.

Then brother Jones arose also to recognize the Saints for this demonstration of kindness toward him for his labor in their midst; and he said that he would keep the present until all the Saints came home, and that he would show it in public, letting everyone know for what he had received it. He showed also that several of his compatriots, after they became Saints, had paid debts to the world that most likely would never have been paid, had they not obeyed the truth; and he exhorted those, together with everyone else, to continue forward with gentle, honest, and kind comportment, toward each other, and toward everyone. After this he gave some valuable counsels to the young unmarried Saints, telling them of the duty that they have to consider the difference between the wedding garment in the wedding feast of the Lamb, and those garments that are to be had in the midst of the Babylonians. He showed that it is not customary for the wise men of the earth to marry while the harvest is incomplete, and they should not possess more wisdom than those who labor in the harvest of God. He did not give these things as commandments, rather as counsels, saying that all had their free agency in all things. Then he sat down after giving general satisfaction, and after spending much of his strength in the work of his Lord.

After singing the closing hymn, this Conference was closed with prayer by brother William Phillips. May gracious God bless all to be to the glory of His name.

GOLD IN CALIFORNIA.

THE newspaper called "Bell's Life," for Dec. 31, 1848, confirms the first news that was received about the discovery of an unusual abundance of gold ore in California, and clears away all doubt that was occasioned by false news after that, the purpose of which was to keep the people from going to get it, by saying that it was not gold, but rather some other worthless metal. The following is quoted from a letter received from New York:—

"It is not just a fairy tale that there is gold in California. Midas lives. The greatest donkey in the United States, if he leaves his thistles behind, can meet with nothing but gold. Much of it has already reached Washington, having been sent to the mint and has been determined to be unusually pure—too pure, in fact, for our standard. The abundance obtained is far more than at first thought. But several attempts were made purposely to mislead the public, to put a stop to the search, while others were of the opinion that about ten million pounds of it could be obtained before it came to an end. I am at a loss what to think about it. But just imagine if every foot of land in England contained gold—and it could be extracted in big chunks from every rock—what would you think about it? Now, as far as we have been able to determine, a territory bigger than England has been discovered in this condition. Would that not thoroughly change the complexion of things for you? And will it not do likewise for us? Some of the political economists are already beginning to speculate on the results. * * * Your learned readers, no doubt, remember reading about the Romans, who, having taken Jerusalem, got so much gold that its value in Syria was reduced by half. I have just seen a letter that came very recently from San Francisco. It fully confirms every previous story of this golden country. A common miner arrived here today, through the isthmus, with his pockets full of gold. His purpose here is to buy melting pots and tools to melt the gold into bars, with which he intends to return without delay."

That is how gold is being talked about in California. Besides that, the aforementioned newspaper testifies that the American papers are presently filled with similar descriptions. The most detailed and correct account is taken from the letters of Colonel Mason, the authorized official in Monterey; but though we would really like to quote the long and interesting account he gives, our pages do not permit us to do so. He ends his description by recommending the establishment of a mint in a convenient place near the Bay of San Francisco; and he says, "If this is not done, gold, worth many millions of dollars, will go across yearly to other countries, to enrich their merchants."

Among the various kinds of ore that were sent to Philadelphia to be tested, there were some grams of metal thought to be platinum, the heaviest of all metals; and also a small bit of fine looking mercury, or quicksilver ore, very important. They are sent, along with the California gold, to the mint to be tested. Some think that the mercury mines in California could turn out to be as valuable as even the places that contain gold, since the mercury is so useful to work the gold mines. All things

considered, it is seen that the country to which the Saints are emigrating is a splendid place, and it is no wonder that their enemies are complaining about it.

MISCELLANEOUS.

RECOGNIZING HATS.—The man who does not know his hat, but takes another one by mistake in its place, can never know himself. Just because a man sees himself in the mirror with a hat on his head, that is no proof that he owns it. If such a one knows not what mark to place on his hat, let him turn it inside out.

SINGING *vs.* PREACHING.—On the 1st of October, in Wern, near Ebenezer, Llangunnog, two Saints from Carmarthen, by the names of David Lewis and Isaac Jones, were preaching outside at about four o'clock and within a few feet of the road. The same Sunday afternoon, Mr. John Williams, son of Mr. Williams, Ebenezer, was preaching in a nearby farm, which is called Castellygarthen; and after finishing, a group of people started from there along toward Ebenezer, *singing hymns*, until they came to the meeting of the Saints when they lost the tune by being overly jealous of the Saints, one of whom was halfway through his sermon at the time. Those who were listening at the meeting of the Saints said that the expressions of those believers were very hateful as they passed, and that several of them accompanied their brethren past the Saints just to enjoy the disturbance and increase the insult, and they turned back to listen from afar. It is worthy of notice also that on one occasion the Saints obtained permission to preach by the end of a blacksmith's shop there, and the blacksmith was bothered so much by the Baptists that he finally agreed to deny them the place; after that the Saints moved the place of their meeting about three yards from the end of the smithy, where the land is of common ownership. After the Baptists had failed in that, they decided to try to forestall them by coming there to *sing hymns*!

GEMS.—To be in debt is the worst kind of poverty.—Face to face, and the truth will come out.—That which is gained through lying will be sure to burn your fingers.—Gratitude keeps old friends, and makes new friends.—Good deeds will never save you, but you cannot be saved without them.

MIRACLES.

If all miracles have now ceased,
It is vain to live in hope;
For if Christ raised some from death,
The rest shall never rise from dust.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 2.]

FEBRUARY, 1849.

[VOL. I.

“DOCTRINE OF BAPTISMS.”

MANY people think, because Paul says “one baptism,” that it is wrong to baptize a person more than once. But this is a great error, which arises from the traditions of our forefathers, who were not aware of the difference between “one baptism” and several administrations of it. The administering of the ordinance on two persons does not constitute two baptisms; and, of course, baptizing a man twice does not constitute two baptisms, any more than does baptizing two persons. Baptism is one administering of the ordinance, and “baptisms” are several administerings. “The doctrine of *baptisms*,” then, is the subject in question; and we wish to prove it to be reasonable and scriptural. We are as willing as anyone to acknowledge that there ought to be “one baptism;” and we are just as willing to state that more than one is being claimed in Wales these days, and it is by those who are fiercely shouting “one baptism.” Dare we say that baptism of the sign, baptism of example, baptism of sprinkling, baptism of immersion, baptism of infants, baptism of believers, and baptism for the remission of sins are all “*one* baptism”? No, we have known for years now, that many cannot be one.

Now, since there ought to be “one baptism,” we can search out what kind it is, so that we can determine whether it is a baptism that can be administered more than once on the same person. Perhaps the words of Peter on the day of Pentecost will be sufficient to explain the purpose of baptism. He said, “Repent, and be

baptized every one of you, in the name of Jesus Christ for the *remission of sins*" (Acts ii, 38). That must be the baptism Paul was thinking about when he said "one baptism," and no other. It was not a baptism to signify forgiveness, but one through which one can receive forgiveness; and those obedient to such a baptism, receive forgiveness of their sins from God, through the response of a good conscience in the baptism. Only by being obedient to the baptism for the remission of sins, or receiving his "birth of water and of the Spirit," can man enter the kingdom of God. When in the kingdom of God, there is no need for anyone to be baptized, or to be born again, for every transgression he commits: it will be enough for him to ask forgiveness of the King and of his fellow subjects, for the Son of the King pleads for each one in the kingdom. But when the subject does not ask forgiveness, thus committing greater sin, he is cast out into the kingdom of darkness, namely to the same condition he was in at the beginning. Now, imagine that the one in question is eager to humble himself a second time, and wishes to enter again into the kingdom of God;—which way could he go? Should he be like a thief, climbing in to unlawful places, or should he go through the door as at first? If he should go through the door, like any honest man, would that make that one door two doors? And if the door is not baptism for the remission of sins, or being "born of water," what can it be? This is not a difficult matter to answer: for the administering of baptism two or three times to the same person does not make more than "one baptism,"—any more than the believing of the same thing two or three times over, by the same person, makes more than "one faith." It is obvious, then, that a man must believe again, receive his baptism again, before he can go in again to the kingdom of God; and if he takes another way, he is a thief and a robber, as much the second time as the first time.

Having shown the logic of the "doctrine of baptisms," we can look further into what the scriptures show about it. Paul says to the Hebrews, that although for the time they ought to be teachers, they have need for one to teach them what are the "first principles of the oracles of God," and that they had become such as had need of milk, instead of strong meat which they could have, if they were used to it. Then, Paul reasons like this—"Therefore leaving the *principles* of the doctrine of Christ, let

us go on unto perfection; not laying AGAIN the foundation of *repentance* from dead works, and of *faith* toward God, of the doctrine of BAPTISMS, and of laying on of hands" (Heb. vi, 1, 2). "And this will we do," he says, "if God permit. For," he says again, showing the danger, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance" (ver. 3-6). If a man is open to laying a foundation *again* for repentance and faith, why not for baptism and the laying on of hands? We see that it is not possible for those who have had strong meat, and fall afterwards, to be renewed again; and that it is possible for those who are accustomed to milk, to lay again a foundation for repentance, faith, baptism, and the laying on of hands—but that it is far better to try to avoid this, by going "on to perfection," "being *confident* of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Let each one of the Saints who does not love the doctrine of "baptisms," proceed as Paul counsels, lest he be turned out of the kingdom, and face the danger of failing to be renewed in order to enter again. And if there be any of the world who choose to oppose this doctrine, let them do so on the grounds of reason and scripture, so that we may know where to look for the battle, in order to be nearby.

REASONS WHY I SUPPORT THE PRINCIPLES OF THE SAINTS.

1. THE STRONGEST point in law is witness: so it is with the gospel, which is the "perfect law of freedom." It must also have a witness for every case. But the question is, who are the witnesses? 1. I am a witness by seeing, hearing, and feeling; therefore, of that which I know I testify; namely that God has revealed his will in this age, and has raised up a prophet to establish his church (the Latter-day Saints) on the earth, and that his servants have been sent with authority. 2. The Bible, which people say they believe, is a witness; this states that God will restore all things in the latter days, which cannot be achieved without restoring the church as it was in the

beginning. 3. The Holy Ghost is a witness; but we cannot obtain it without first obeying. "The world cannot receive it," says Christ; and Peter said, "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

2. There is no mission or commission except the one preached by the Saints; for the commission is to be read like this:—"Go ye into all the world, and preach the gospel to every creature." Here no one is sent except apostles; and since the sects of this age deny the existence of apostles, they have no one to begin to preach, according to this message; therefore, they ought to refrain from preaching, or else admit that there are apostles and prophets in the church, remembering also that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." Aaron was called by a prophet, namely Moses; likewise Timothy was called "by prophecy and by the laying on of hands of the eldership;" and since they do not have the spirit of prophecy, how is it possible for them to have as much as one preacher among them, much less that all their teachers be servants of Christ? Also, the chosen servants must preach to the kings and archbishops, priests and preachers, in the same way they do to the ungodly; for Christ said to preach to "every creature;" and if they needed to preach to the Jewish priests, they need to preach to the preachers of our own country.

3. If Joseph Smith was a false prophet, and all the Saints are deceivers, that does not prove that as much as one of the other religious sects is a church of God: therefore, they ought not to try to prove that the Saints are false, but rather to show that their churches are true; and I suppose that this would be a year's work for them, at least.

Here I shall put forward the plan of the primitive church, to show whether any sect of our country answers the description. 1. Before anyone can be a witness, he must have the spirit of prophecy. 2. There must be chosen witnesses to stand up for the truth that is taught in the church. 3. The church must be one society, and in no way can it be more than one. 4. The witnesses must be capable of putting an end to every argument by testifying, "Thus saith the Lord;" therefore, these servants know who are the subjects of baptism, what is the manner, what is the purpose, &c.; and not only in regard to the topic of

baptism, but every other topic that may be necessary for the church to know. Who would not wish to be a member of such a church as this?
R. EVANS.

THE TREE AND ITS FRUIT.

EACH tree shall by its fruit be known,
Says Jesus Christ, the wisest Judge;
And every kind of fruit that's borne,
Shows good or bad within the tree.

Here are the fruits of several kind
Still to be had in the Church of God:—
Faith and knowledge, the gift of healing,
And the gift of tongues given to some.

This true Comforter gently shows
And prophecies also unto us;
Those things which were, that are, and are yet to be,
He well explains at every turn.

And powerful gifts he doth impart,
Putting demons all to flight;
These are the fruits which test the tree—
Given by the seal of holiest heaven.

If then these fruits are not be had,
Quite paltry is the word of Paul;
For he soundly promised all,
Barring none, would share in them.

To members of the Corinth* church,
He said they would receive of heaven's gifts;
And this same promise is given
"To all" whom God calls from the "world."

And Joel of old as well foretold,
The church of God would have these things:
"All my sons, and daughters, too,"
Says God, "will surely share in prophecy;

* 1 Cor. xii-xiv.

“Young men shall see such wondrous things,
 Once they've received this gospel gift;
 Old men shall also dream their dreams,
 By virtue of the Holy Ghost.”

In this way they shall forward go,
 By receiving the gift of the Holy Ghost;
 And my true witness to all men,
 Is that the tree and fruit are one. A. E.

LOVING DARKNESS MORE THAN LIGHT.

THE FOLLOWING is a letter sent to our brother Capt. Jones, dated December 25, 1848, from a man who lives about ten miles from Merthyr. We shall refrain from naming him, lest by so doing we offend him. It appears that the man had been discussing the doctrine of the Saints with Capt. Jones; and the effect it had on him can be seen in the following letter:—

“I cannot leave the church I have been a member of for so many years, and depart from the comfort of my family, to profess the religion of the Latter-day Saints,—although it has caused my mind to be troubled, perhaps more than anyone realizes other than myself, most likely. I have decided to adhere to my beliefs, and to turn a deaf ear to your fancy reasonings; and I do not want you to talk with me further, since I am so much inclined to put you to the test.”

The foregoing letter brings to mind the reasonings that took place between Paul and Agrippa, and the fear the latter had of being won over to Christianity by the solid reasoning of the apostle. We feel sorry for such men. Although convinced of the truth, they prefer to sacrifice themselves, rather than the comfort of their families and their beliefs. It is a pity that some people cannot follow Christ, without carrying his cross; and follow him to glory, without being hated and scorned by the world. Perhaps the author of the letter can journey toward eternal life along the wide road by turning a “deaf ear” to those who show him the narrow way. If he can do that, he will demonstrate more wisdom than the Son of God ever showed. That way was very rough, and it was only the “foolish things of the world” who dared travel on it. Too much family and religious comfort would be sacrificed by the wise men, if they were to follow “the carpenter’s son,” namely that

“glutton and winebibber” who cast out devils by the power of Beelzebub. Choosing Christ and his apostles in this age, rather than the way of Calvin, Wesley, &c., proves the choosers to be the “filth of the world and the offscouring of all things,” and “out of their minds” like Christ: but choosing beliefs contrary to those of the apostles, and contrary to themselves, proves the choosers to be wise men, responsible, and respectable, and men who are well spoken of by the world. No wonder, then, when all is considered, that the man in question has decided to turn a deaf ear to the old Saints, and their fancy reasoning, and to cling to the religion that makes the world, mankind, and the devil his friends!

THE TESTIMONY OF PHILLIP SEIX, BLAENAU, MONMOUTH.

MR. ED.,—I wish to have space in the TRUMPET to inform the public with respect to the lies that have been spread about me, about William Phillips, and about Capt. Jones, after I was placed in the insane asylum. I have now come out of that place, and am considered in my right mind, and am fully able to say what I know. At present I am not a member with the Saints, although I wish to join with them soon; but, at the same time, I would like to clear the characters of William Phillips and Capt. Jones in the face of the shameful lies told about them; for I would not consider it just for me to refrain from being totally honest with everyone. It has been said that Capt. Jones took a large sum of money from me, together with my watch, all of which is a barefaced lie. Also, it has been said that he took my overcoat from me; but the truth is that I have not had such a coat ever since I became associated with the Saints, and thus it was not possible that Capt. Jones would have had the chance to take it. All the other things that were spread around about things being taken from me are also lies. With respect to what happened to me at that time, namely the treatment I received from evil spirits, I testify that I received much relief from them whenever the elders rebuked them; and whenever I was again troubled by them the reason was that I had not done as I was instructed by the officers, and I was thereby giving space for the devil. My being “new in the faith,” perhaps, was keeping me from acting as I should. I can say that I have received much benefit from the prayers of the Saints in my behalf; and I am happy now that

I am in my right mind. I know that the Saints are good men, and that their religion is of God, and that they did their best for me. That which was out of place was not in the Saints, or their religion, but in me. The foregoing is true, and worthy of being made known.

Yours truly, &c.,

Feb. 6, 1849.

PHILLIP SEIX.

[This is the man whom the Rev. W. R. Davies, Dowlais, prattled so much about in the "Star of Gomer," and other monthlies, suggesting that he had been robbed of his money. Let each one judge for himself, whether it is this sober, pious, and non-persecuting Reverend, or the man himself, who ought to know best whether he was robbed or not? The proverb that Mr. Davies mentioned (namely, "Unless you punish a thief, he will punish you"), when he observed his friend Capt. Jones threatening to punish his false accusers, now merits the proverb "A thief shouts thief first," as a comparison. Before finishing, we would like to warn Mr. Davies that the "devil of Nantyglo" is now searching for a place to rest in dry areas; and if he is to avoid him, he should keep his interior, as it usually is, plenty *wet*.—ED.]

PHOSPHORUS EXPOSING LIES.

THE FOLLOWING letter to us shows the deceit of those stories that say that phosphorus is the Holy Ghost of the Saints, and also it shows that the filthy lucre of the reverends is the source from which they originate:—

"Victoria, January 27, 1849.

"Dear Brother,—I believe that you and the public have a right to know something of the reason which compelled me to join with the Saints in the first place. When I had heard so much being said against them by those whom I considered to be servants of Almighty God, whose words I thoroughly believed, I would use their sayings, as much as I could, to oppose those whom they and I called Satanists and devils, &c. But some time ago, our minister, Mr. Rees, Victoria, decided to sally forth in the name of the God of Israel's armies against the Mormon Philistines and defeat them, he said; but to his great disappointment this was the means of convincing some of his own members, who by now are bearing strong testimony of the divinity of the religion they now profess, instead of that which they received under his ministry, although like myself they followed it for years. Now, when Mr. Rees saw that the hope of his profits was fading because of

that, he said one evening, while cutting off one of his members for joining with the Saints, that by so doing he had sinned against the Holy Ghost, and that he was expelling him before the congregation as an example to others; and he said also that he could show the deceit of those men with threepence worth of phosphorus! After that, Mr. Rees brought it to me in a bottle for that purpose, and warned me about it, that I was to take care to keep water in the bottle always; and when I entered into the house of one of the Saints that I was to rub it on my head beforehand, working my miracles secretly, and not showing what I had to anyone. Also, he said that a man in America had made himself look like an angel in the sight of men, and that he had persuaded them to build a house for him by saying that he was an angel of God, and that they would be greatly blessed for that. But when I tried the contents of the bottle, it burned my fingers! and by then I began to slow down, and I said that it would be impossible for such a thing as that to be used by the Saints on their heads, since it burned so frightfully; and I saw that it was "false tales" that were told me by my pastor. The next order I received was for me to have nothing to do with the deceivers, lest they deceive me also; but despite that, I decided to test the deceit, since the Saints promised the gift of the Holy Ghost to anyone who would obey. Thus, I was baptized for the remission of sins; and by now I know that Mr. Rees and his bottle are the deceivers, and that the signs follow the Saints as they claim. There is as much difference between my religion now and the one I professed before, as there is between sound and substance—yes, between wishing for something and enjoying it; and I have received more knowledge now than I had during the nine years I was with the Baptists. Therefore, I wish for my dear former brethren not to believe the old tales and the lies that are published in the periodicals from time to time, and by those reverends who conceal the truth from their listeners. Let them try the Saints for themselves; and if they do this honestly I know they will receive the gift of the Holy Ghost, and they know of the doctrine.

"Yours, dear brother, in the truth,

"JOHN DAVIES.

"P. S.—I am sorry to inform you that the contents of the bottle caught fire and burned someone's hands very badly."

FURTHER PROOF OF THE DIVINITY OF THE BOOK OF MORMON.

[From the "Edinburgh Evening Courant," for October 16, 1848.]

"DISCOVERIES IN AMERICA:

"THE papers received from the United States by the last mail, contain several very curious and important matters deserving particular notice. Amongst these we notice, first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico (say lat. 24 deg. 30 min., and long. 103 deg. 35 min. W.), caverns have been discovered and entered, containing hundreds of thousands of embalmed bodies (*mummies*), similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the meantime, the discovery clearly points out these remains to be of Egyptian or Phoenician extraction, or, more properly, of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic, and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct) were most certainly, from their manner, customs, and religion of the Phoenician and Carthaginian race, but from the discovery above alluded to, and those some time ago made in Central America, by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would exceed our limits to quote references to show this fact. We shall here simply remark, that whoever looks at the able drawings in Stephen's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarctic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and linaments are those of superior civilized Asiatic

nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking, an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course.

“In corroboration of what we have stated regarding America, in its western parts, being discovered and peopled from the Eastern world, we may state that we had lately the pleasure of conversing with a very intelligent gentleman, long resident in the Sandwich Islands (Honolulu), who states that it is not unusual for vessels from Japan to be driven by the western winds upon, or to be picked by the whaling ships off, these islands, and landed in them, he himself having been the means of relieving and sending back some of their crews to their own country, through the Russian settlement at Kamskatscka. The prevalence of strong south west winds from all the coasts of Eastern Asia beyond the northern tropic will just as certainly drive vessels, when blown off the coast, before them to the coast of America, as the trade wind on the Atlantic would carry vessels from Africa to America. But what is more important, and to the point, he told us that the natives of the Sandwich Islands are daily in the habit of rehearsing, in songs, the traditions of the exploits of their ancestors, and tracing these back through a period of 180 reigns or kings (at 12 years to a reign, this would give 2160 years); they describe them as issuing in swarms, by fleets, from the southern points of Eastern Asia, mentioning especially the Malay coast, and thence coming along by the southern points of Japan, giving the very names of the headlands, as stated by the earliest Dutch navigators, till they gained the coast of America on the Oregon or Columbian territory; thence descending the western coast of America into the tropical division thereof, they returned home through the islands in the North Pacific Ocean, giving to some of them the names as known at the present day. From this we perceive how America could be peopled from Asia, and also how Asiatic manners, and a people like Asiatics could be found in it. The Anglo-Saxon

race having now got a firm footing and power in the more central portions of the American continent, may speedily prepare us for learning other important discoveries, which will go to connect the ancient inhabitants of the Old World with those of the New."

[The speculations of the learned have at last come to a focus. Stephens's late discovery in Central America of Egyptian hieroglyphics, great numbers of which he has given in his drawings, and published in his able book of that curious region, and the still later discovery of many thousands of mummies in the caverns of Mexico, similar to those of Ancient Egypt, are evidences so pointed, that Ancient America must have been peopled from the highly civilized nations of Asia, that the learned are at last convinced of the fact. The unlearned, however, have got the start of the learned in this instance, for they found it out about nineteen years ago, through the medium of the Book of Mormon. Moroni, who lived over fourteen centuries ago, in closing up the history of his nation says, (page 580):—"Now, behold, we have written this record, according to our knowledge, in the characters which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech." Joseph Smith has given us the history of ancient America, translated from *Egyptian hieroglyphics*, showing that America was peopled by colonies from one of the most enlightened nations of Asia, even from Jerusalem, a nation of Israelites, who were well acquainted with Egyptian hieroglyphics, embalming bodies, &c.; for their forefathers had dwelt in Egypt upwards of 400 years, and at a period too, when the art of embalming was known—Jacob and his son Joseph both being embalmed. No wonder, then, that they should introduce these Egyptian arts into America. But the learned antiquarians will speculate on their new discoveries, and try to find some clue as to the origin of the ancient nations of that continent, while the unlearned will have them in derision, and laugh at their folly for not believing in the plain and pointed history contained in the Book of Mormon, and published years ago. Let them alone; they cannot make any discoveries but what will establish the divine authenticity of that excellent and most precious record.—ED.]

A WELSHMAN'S PROPHECY OF THE RESTORATION OF THE TRUE RELIGION IN OUR MIDST.

WE have come into possession of the last page of an old Welsh pamphlet, containing eight pages, the work of one Jonathan Hughes. Someone has written "Trefriw, 1805," at the bottom of the leaf; but we would think, from the looks of it, and the crude picture of the man under the word "End" at the end of the pamphlet, that it is much older. But never mind about that, until we lay our hands on all of it, we will put before our readers all that we have of it, beginning with the page half way through the vision. Were it not for the fact that the piece we have is printed, and shows proofs of age, we should not venture to publish it, lest the public think about it as they think of the Book of Mormon; for the one, and the other, co-testify of the restoration of the true religion on the earth. The following is a correct copy of it, and written as much like the original as we could possibly make it:—

"all on the waves of the Sea, and each Shipwright went in his own Vessel. And when they sailed the seas, a frightful storm stirred the waters and brought all the Vessels together, and the wind drove the one to strike the other until they were all in pieces; yea and also their very lives were lost; and when I saw this confusion I was frightened, and I ran for my life, neither did I try to save as much as one of them, but rather I remembered the word I heard, Each one will stand up for himself; and in no time I had reached land safely; And the Angel presently appeared to me, then he turned towards me and he spoke to me clearly indicating the meaning of this vision; And here is the sum of his Interpretation. The Sea you have beheld is the corruption of this world; And the flimsy and empty Ships are the Religions which have adorned it in the grand fashion of human wisdom. And the Shipwrights are the Preachers who are according to the flesh, having not understood the word of the Holy Spirit; but God who is patient, slow to anger and abundant in his mercy, tolerates them, for the time has not yet come, but the time is approaching in which the Lord will send the ministers of the Gospel, who will preach the mystery of the Heavenly Kingdom, and they will explain to men the truths of God through living, spiritual faith; And when the sound of their voices is heard, an excitement will arise throughout the whole Kingdom, debates about scriptures among the empty opinions of men, and this is the stormy confusion which you beheld on the sea, the ships hitting against each other; but when the

Gospel is Preached in its force and its spiritual Splendor, the Professors who constantly walk in their own light must vanish, for they cannot withstand the Witness of the true Christians. All this I have sought out through the mystery of spiritual knowledge.

“JOHNATHAN HUGHES.”

Our readers will see that the foregoing prophecy is being completely fulfilled in our midst in these days. Is not the religion now restored, which all the believers of the land may know, and which is exactly the same, at least in beliefs, as the religion of the apostles? Is it not for believing that all things which God placed in the primitive church, and are in it now, that the Saints are condemned? Is it not for saying that God loves his children now as he did then, by imparting the same blessings to them, that the world hates us? If the true faith were restored, would the world speak highly of it? Or would not the devil through religious and long-faced men claim that the true religion was already in the land with them, and exhort the people to believe that the others were deceivers? Should anyone wish answers to these questions, let him read the publications of his country, drink of the teachings of the pulpits, and take note of the love of the world for the reverends. If he is not satisfied, let him go to the “dregs of the earth,” and let him ask them; for the dregs were the wisest before, and perhaps they are the wisest still.

LIGHT.

LIGHT is a consecutive sequence of extremely small bits of substance, flowing from a light source, such as the sun, fire, a candle, &c. These bits flow in every direction, without hindering each other; and also in straight lines, unless they are bent by going through various refractions; because light, since it is composed of substance, is subject to attraction, which causes these bits to deviate from their straight course: this is known as inversion, and the twisted and bent appearance of objects when submersed in water is attributed to this. Wood, for example, when half in water, appears to be bent; and also, inversion has the ability to lift the celestial beings above the atmosphere, when in fact they are beneath it, and to cause them to appear higher in the firmament than they truly are. Bits

of light are so small, that a huge number of them are contained in a small place. Dr. Nieuwentyl (in his 'Religious Philosopher') calculates that, in a second of time, the huge number of 418,660,000,000,000,000,000,000,000,000,000,000,000,000,000 bits of light flow from a burning candle. These bits are so small, that they cannot be distinguished by our best magnifying glasses; and if they were not like this, instead of being of benefit to us, they would deprive us of our sight, with the force that arises from their remarkable speed, which is known to be more than 11,500,000 miles a minute.

When these small bits flow from the sun, or from a candle, and descend on bodies, and thus are reflected in our eyes, they activate in us the idea of that thing, by forming its picture on the retina.

The fact that beams of light flow in every direction from different sources, without hindering each other, is obvious from the following test:—Make a small hole in a thin blade of metal, and put the blade in a vertical position on a table, and opposite the blade place a row of burning candles standing near to each other; then place a sheet of paper, or cardboard, a little ways from the other side of the blade, and the beams of all the candles as they flow through the hole will form as many spots of light on the paper as there are candles in front of the blade; each spot so big and clear as if it were one candle throwing one spot of light, which shows that the beams do not hinder each other in their movements, although they cross through the same hole.

Light and heat, insofar as the latter depends on the rays of the sun, reduce in proportion to the distance of the planets from the sun, and therefore in proportion to the distance of any object from a fire or candle. For example, let A, B, C, D, be four objects, placed near to a fire or candle; let A be two feet from them; B, four feet; C, six feet; and D, eight feet; then the square of their different distances is A 4, B 16, C 36, and D 64; according to that, A has four times as much light or heat as B, nine times as much as C, and sixteen times as much as D; and, conversely, D has only a sixteenth as much light or heat as A, &c. By this rule the corresponding measure of light or heat the earth, the moon, or the planets receive from the sun is determined.

PROVERBS.

THE MAN who possesses much wealth, and refuses to enjoy it, is like an ass who carries gold on his back, but eats thistles.

By denying fault, one causes it to double.

A friend in need, is a friend indeed.

The good man is never miserable, nor is the bad man ever happy.

The miser is like a dog in the wheel,—he roasts food for others.

By slightly injuring another, we greatly injure ourselves.

A lie has no legs, but slander has wings.

The man who breaks his word, compels others to be unfaithful to him.

A soft answer turneth away wrath; but grievous words stir up anger.

A spur in the head, is worth two in the heel.

The wise man starts in the end; but the fool ends at the start.

A careless young man, becomes a needy old man.

If you do not open the door for the devil, he will go away.

He who lives only for himself, is unworthy of living.

He who is able to suffer the bad, and enjoy the good, is indeed a wise man.

He who is deprived of shame, is deprived of conscience.

He who does not prevent evil, when he can, participates in the evil.

He who does not know that he is weak, is weak in knowledge.

He who makes an idol of his self-interest, makes a martyr of his uprightness.

There are more who commend honesty, than there are those who practice it.

He who makes an ass of himself, has no right to complain if men ride on his back.

The atheist goes one step further than the demons; for they believe and tremble.

The hypocrite pays tribute to God, only to deceive men.

Since you are not sure of one hour, do not waste as much as one minute of your time.

Adversity flatters no one.

Ask your pocket what you should buy.

Wrath begins in foolishness, and ends in repentance.

The man who is deprived of virtue himself, envies those who have it.

A faithful friend is life's medicine, and his excellence is priceless.

Slander stems more often from pride than from malice.

Be a friend to yourself, and others will be your friends as well.

Do not depend too much on the time to come.

Bought sense is the best, but perhaps it costs more than it is worth.

Through the errors of others, the wise man will correct his own.

THE TERMS OF HEAVEN.

THE terms of heaven are spelled out to you:—

The first thing you'll do is in Jesus believe;

And second, you will repent—be not endlessly sad;

Third, be baptized, for the remission of sin.

The elders of the church will lay on their hands,

To receive the Spirit, wonderfully it comes;

At that point the terms will all be fulfilled,

So you keep the faith till the end of your days.

ISAAC REES.

CONFERENCE REPORTS.

DENBIGHSHIRE.

THE FIRST conference in North Wales was held in Newmarket, on the 21st of last January. After the morning meeting was opened by John Parry, Jr., Abel Evans was chosen to preside, who then told the Saints what had taken place in the Merthyr Conference,—namely that John Parry, Jr., was to be the Conference President, and that Joseph Evans and David Williams were to be his counselors; and that two branches were to be established—one in Abergele, with John Parry to preside over it, and the other in Eglwysfach, with Joseph Evans to preside over it. All was approved unanimously.

After that the Saints were greeted by John Parry, who proclaimed his gratitude to God, and to the Saints, for his acceptance into the honorable office which was entrusted to him, and his determination to magnify it, through the power of God and the prayers of the Saints.

Then the Branches of Newmarket, Abergele, and Eglwysfach were represented; the number of members is 57, containing three elders, three priests, and three teachers; all in good condition. Two elders, four priests, three teachers, and three deacons were called. Robert Parry was set apart to be president of the Newmarket branch.

The meeting at two was opened with singing and prayer; and after breaking bread, &c., the newly called officials were ordained. Then the young officials and the Saints were addressed by brother Abel Evans, giving extremely beneficial counsels and teachings, showing them their duties before God and their fellowmen.

In the evening, several elders addressed the meeting, and we had a generous portion of the Spirit of God throughout the day.

A. EVANS, President,

W. PARRY, Scribe.

CHAPEL OF THE SAINTS, LLANELLI.

THE foregoing chapel was opened for the service of the Saints in Llanelli, Carmarthenshire, on the 28th and the 29th of last January. It was built because there was no other convenient place in the town, where the Saints could meet together, and where they could invite their friends of the world to hear their doctrine. On the above occasion, Capt. Jones, Wm. Phillips, and others, spoke on the various subjects of their beliefs. Considerable commotion was shown Sunday night, when Capt. Jones invited his brothers and sisters to come out of Babylon, according to the call of God in this age, and when he portrayed who was Babylon of the latter days. The commotion was outside only; inside everyone was listening attentively. The various meetings were overflowing with Saints and other listeners; and we are told that it has continued thus almost every Sunday since then. We fear, therefore, that it will be necessary to enlarge it soon, or get some other place in the town. A platform, and not a pulpit, as other chapels of the country have, is what is in this chapel, and there is space on it for many preachers to sit, and a

higher place for the speaker. The Saints do not in any way consider a chapel to be a house of God, but simply a house for them; for no place can be a house of God, unless he gave a commandment for it to be built, as he did for the temple earlier in Jerusalem. The temple on mount Zion will be his house, for he has given the commandment for it to be built in these latter days.

LETTER TO PRESIDENT W. PHILLIPS.

DEAR BROTHER,—I am both pleased and happy to inform you that all the Saints in the Monmouth Conference have requested that I let you know by letter that they express their warmest gratitude to you for your tireless and faithful service and ministry in the time which has gone by; and that they greatly rejoice in that which they have enjoyed through you. And though I have searched carefully among all the Saints in this conference, I have failed to find even one who bears a single accusation against you, that you have been oppressive, or have anything to do with that which is bad, rather that you are full of faith, and possessed of the spirit of your calling always, to the point that they would jump for joy each time you visited them. Their wish and prayer is that that God who sustained you to fulfill so faithfully your previous calling, continue in his goodness and his grace, by sustaining you in your present calling, for the glory of his great name.

Your obedient and humble servant in Christ,

THOS. GILES, Conference President.

MISCELLANEOUS.

EVERY DAY A SABBATH DAY.—The following days of the week are set aside for public worship by different nations:—Sunday, or the Day of the Lord, by the Christians; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and Saturday, by the Jews.

A BABE'S EPITAPH.

Brief days in this world were given to her;
 She tasted of neither its evil or good:
 Having carried no cross, she'll happily live,
 For a tenant of heaven's realm is she.

CONTENTIONS.—In the majority of contentions the fault lies on both sides. Contention can be compared to a spark, which cannot be kindled without flint, as well as steel; but wood will allow either one to strike against it forever, without showing any fire.

WORTHY OF NOTICE.—When you come across a red man who is faithful, a tall man who is wise, a fat man who is fleet of foot, a thin man who is foolish, a handsome man who is not proud, a poor man who is not envious, a knave who is not a liar, an honest man who is not overly concerned about his loss, a smooth-talking man who is not clever and deceitful, a man who winks at another without being cunning and false, a stooping man who is not selfish, a merciful sailor and hangman, a poor man building churches, a quack doctor with a clear conscience, a bailiff who is not a cruel villain, a landlady who does not overcharge, and a lender who is generous;—then you may say that you have come across something remarkable, men acting contrary to the natural course of nature.—*Aristotle*.

IS THERE "WISDOM IN A WIG?"—A wigmaker, in order to attract the attention of the public to his shop, placed a beautiful picture above his door, showing Absalom hanging by his hair, and underneath it this verse:—

"Oh! see Absalom—hanging by his hair!

Had he worn a wig, he would not be there."

But, a barber nearby, not to be outdone by his neighbor, also put up a picture, showing a man drowning, one who could have been saved by another man's taking him by the hair, but his wig came off his head. Beneath the picture were these words:—

"Had he worn his own hair, and paid for its shearing,

He would never have drowned, but a wig he was wearing."

STRONG DRINK.—"It is a great mistake," says Charles from Bala, "to think that strong drink strengthens men, and makes them capable of heavy work; completely to the contrary, it greatly causes a man's nature to weaken and languish. Everything which overly warms the blood, causes a proportionate weakening of strength. Men who have never tasted strong drink, are easily able to accomplish more work than others, and generally live longer and more comfortably."

PUBLIC AND PRIVATE.

If public you yearn to be,
Knowing hardly anyone at all,
Make your home in a village;
And if you wish to know throngs,
With hardly anyone knowing you,
Then live in a fort or a town.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 3.]

MARCH, 1849.

[VOL. I.

THE LAME MAN AT THE TEMPLE.

How great the fame of the old lame man who sat by the temple gate has become in these days. Mention is made of him in every discussion about faith. He is made out to be a very faithful man in money, but in nothing else. He was as much without faith to receive healing as is a mountain, if we believe what the uninformed say. It is reasonable to assume that he had faith to receive money, otherwise he would not have sat at the temple gate for that purpose; but the question is, did he have faith to receive *healing*? Ask all the learned of the age, and they will say, "He did not." Rather it appears that Peter, with John, when they "fastened their eyes on him," and commanded him, "Look on us," thought that he had something besides money-type faith, for there was no need to fasten much attention on him, he being so obvious in the sight of everyone. Furthermore, it is reasonable to judge that the lame man of the temple had as many qualifications to receive healing, as did the other lame man of Lystra (Acts xiv, 9) to receive the same. After Paul had "beheld STEDFASTLY" the latter, he perceived "that he had faith to be healed," and he said to him, "Stand upright on thy feet." Peter did the same at the gate of the temple; after fastening particular attention on the other lame man, and after having a chance to see what he had, he dared to tell him in the name of Jesus of Nazareth to arise. Why did the two apostles pay such particular attention, with just Paul having a purpose in so doing? and how is it that one apostle,

any more than the other, would venture to heal their lame men, without their seeing, through the gift of "discerning of spirits," whether they had faith? By faith in the name of Jesus Christ the two were healed; but if only the lame man of Lystra possessed faith, how much better off was he for that, if the other one received a blessing without faith? If men able to work by faith, received health without it, why then did our Lord say to the father of the deaf and dumb boy, "If thou canst believe, all things are possible to him that believeth?" (Mark ix, 23). It is contrary to reason and scripture to judge that the lame man of the temple did not have faith; because the healing that he received proves that the apostle was satisfied concerning his faith, or God would not have blessed him, "for without faith it is impossible to please him." If one agrees that each receives according to his faith, then one believes that the lame man also had faith; and if we cannot believe that, we will be, and that justifiably, "returned like a wave of the sea," for daring to accept silence in one part of scripture, to oppose the surety in another part. Hail to the time when the old lame man of the temple can show himself again before those who deny his faith in these days, so they can see that Christ is always of the same word.

**"A CRY FROM THE HOLY CITY.—REBUILDING
SOLOMON'S TEMPLE.—A CALL FOR GOD'S PEOPLE TO
RETURN TO JERUSALEM."**

THE editor of the *New York Herald* says:—"We received with the latest steamer from England, a copy of an unusual Proclamation, which was published by the Jews who dwell in Jerusalem, to all the seed of Abraham to the ends of the earth. It was written in pure Hebrew, together with an English translation of it, which we publish as a matter worthy of the most serious attention of the people of this country."

(THE PROCLAMATION.)

"To our brothers the Israelites in Europe and America—generous and loving contributors to every good and godly cause—ready to stand at the gate to show their love for the promised land; to the well wishers of Jerusalem and the friends of Zion (dearer to us than our lives), those who support this holy city, and who

consecrate their possessions of love and affection, 'to take pity upon its stones, and to show mercy towards their dust;' to the learned and venerable Rabbis, to their worthy and famous men; to noble chieftains and faithful leaders of Israel; to all the godly congregations of the Lord, and to every member of them—health, life, and success. May the Lord extend them his protection. They will rejoice and be extremely happy, and with their own eyes may they see when the Lord restores Zion. May this be his gracious will. Amen.

"It is a well known fact throughout Judah and Israel, that 'the glory has wholly departed the daughter of Zion,' for more than a hundred years by now; through violence, congregations of German Jews have been deprived of their homes and their inheritances. Cruel oppression has ground them to dust, and has obliged them to leave their dwelling places, to turn their backs on their houses and their possessions, and to seek refuge by flight. Because of this the great sanctuary our ancestors gave us, was destroyed and uninhabited, until it was possessed by strangers. The sacred buildings it contained, namely the synagogue and the Medrash, they destroyed, and all our possessions were completely destroyed, and our lawful inheritances were polluted before our very eyes. Then our souls refused to be comforted! for how could we look at the great evil that had come to our people? Just as light derives from a beam, so our congregation was determined to return, to repair, and to restore their buildings, and to take root in the holy mountain. For never was there any rest for our weary feet—no chosen and consecrated place for us to pray and to counsel together. Here our tired eyes found people from every nation and tongue, even from the distant isles of the sea, having splendid dwelling places and buildings, protected by walls, doors, and towers, while the people of the Lord have been exiled from their inheritances by rapacious barbarians, and shrouded with evil, scorn, and disgrace. The cry of the people has ascended to the Lord, who dwells in Zion. He has looked down mercifully on their affliction and their oppression. And ever since the ruler of Egypt took possession of the holy land's first government—a ruler who administers justice through all his territories—a law has been passed permitting the Jews to do what they please concerning the repairing of their ruined synagogues and academies. The Lord has seen fit to remember us mercifully, causing us to

be restored to the inheritance of our fathers, yea, even to the aforementioned sanctuary, which is called the Ruins of the pious R. Jehudah (blessed be his memory). Blessed be the Lord our God, the God of our fathers, he who stirred the heart of the ruler of Egypt to restore to us the inheritance of our forefathers; and we did not delay or lose time in the matter, but strived to build Jerusalem. 'We excavated her, and we gathered her stones;' and the sacred task succeeded in our hands, until we completed the Medrash, 'and great is the glory of the house;' we built also the dwelling places of the teachers of the law; and also encampments for foreigners, which were absolutely indispensable in housing the hosts of Israelites who visited the holy city during the feasts. And on the last Rosh Hodesh Shebat, we had the joy of placing the Sepher Torah in the Medrash, which we consecrated with the name of 'Meirahem Zion,' for the Lord saw fit to comfort his people. But, although we, through the blessing of providence, have, in this manner, repaired part of those inheritances with which our godly forefathers bequeathed us, yet our hearts are afflicted, and our eyes fail us, when we behold the sanctuary of the Lord, the synagogue, which is in ruins, and we (the German congregation) are unable to rebuild it; for, oh, many are our poor people, who need bread, and we have been in great debt since we built the Medrash, and it is a great burden on us. Thus, the cause of our tribulation confronts us daily; the synagogue's ruins are in a heap in the middle of the court, surrounded by polluted weeds which cover the sacred cairn. Consequently, we consider it our special duty to send a missionary to our brethren the children of Israel, who are scattered, and in exile, to inform them that the Lord's salvation is 'in his land,' so that they will rise up and take pity on Zion, for the time has come to have mercy on her. In order to fulfill this burdensome mission, our dear friend, the well-known and venerable rabbi, the zealous and honorable Aaron Selig Ashkenasi, has offered his services. He is a strong and godfearing man, of faithful lineage; and it is he we will send as our missionary, worthy of every trust, to proclaim to all the congregations of Israel, '*according to the VISION, which he saw on zion's mount;*' and to him we have given letters of authority, containing the details with respect to his godly mission, and also all other necessary information pertaining to it.

"Now, therefore, let the just see and take delight; let the godly rejoice and be filled with joy; for the blessed day you have awaited so long, has come at last, and you will see it for yourselves. A holy crown will again adorn her primitive dwelling place. Thus, arise, and take it upon yourselves, according to the words of this letter, to dedicate a share of your wealth as a sacred gift to assist in building 'the temple of the Most High King on the mount of the Lord,' so that you will be given a name and a share in the chronicles of the righteous in Jerusalem. Let not one of you refuse your assistance, rather let the poor man contribute his mite for himself and his family willingly, and let the rich man give from his wealth, with which the Lord has blessed him. Let the fathers arise with their children, old and young alike, to take mercy on Zion in this profitable season; let every man exhort his friend, saying, 'We will be zealous and diligent in behalf of our people, and for the city of our God.' And out of love for Zion, and for Jerusalem's sake, we shall not rest, and we shall be faithful until Jerusalem is praised throughout the whole earth, and we will be first in our rejoicing, as we have vowed. 'If I forget Jerusalem, may my right hand forget its strength; shall I not choose thee Jerusalem, above all my happiness?' These are the words of your brethren, those who will greet you for the glory of the Lord, and in praise of his land, his people and inheritance, praying daily for our brothers in exile, placing our prayers on a holy place, especially near the western walls, so that you may be eternally happy, as you yourselves wish, and as we ourselves earnestly wish. Endorsed in Jerusalem the 18th day of the year 5597, A.M., by the Wardens of the Medrash and members of the building committee, for the congregation of the German Jews in the holy city. (Signed) Hirsh Joseph, David Reuben, Nathan Loadis, Abraham S. Salmons, Mordecai Avigdor, Uriah S. Hyam.

"We, whose names are signed below, the Bethdin tax collectors, and by order of the Reverend chief Rabbi, testify that the Rev. Aaron Selig Ashkenasi has been authorized to accomplish that which is referred to in the foregoing proclamation. London, the Sabbath, Dec. 24, 5599. Israel Levy, Aaron Levy, A. L. Barnett."

[The foregoing Proclamation speaks of great things, and shows that the Jews are preparing to gather to Jerusalem, by the

coming in of the fulness of nations. The "vision" which Aaron Selig Ashkenasi had on the holy mount, bears a striking resemblance to that which was prophesied by Zechariah (ii, 4), namely, "Run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." It is logical that the Jews, as well as the Gentiles, receive revelation from God, so that the necessary preparations can be completed before the coming of the Messiah to save them.—ED.]

THE DIVINITY OF THE BOOK OF MORMON IS PROVED FURTHER.

"YUCATAN.—Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment, the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire, by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand; a fit symbol of the rule of blood to which it has so constantly been the victim. This "bloody hand" was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness, but the explanation of the symbol is unknown."—*From the New York Sun, June 8, 1848.*

The writer of the above article on "Yucatan" (in America) is greatly mistaken. He says, "Yucatan is the grave of a great nation that has mysteriously passed away, and *left behind no history.*" This is not so. The first great nation that anciently inhabited Yucatan, passed away about 2,440 years ago; but their prophets left a history, and abridgment of which has been

translated into the English language, called the "Book of Ether," and tens of thousands of copies have been published in the Book of Mormon, and circulated both in America and in England for many years. The last great nation that inhabited that country and passed away, have also left their history which was discovered, translated, and published in the English language nearly 20 years ago by Joseph Smith, who has since fallen a martyr to the truth, instead of being rewarded by man for having unfolded the ancient history of one half of our globe from the earliest ages after the flood. This seems to be the common lot of the benefactors of the human race. They live and die neglected, or are persecuted to death by their contemporaries, and their worth is not appreciated until they are gone, and not always then.

The writer acknowledges the discovery of "vast temples," "noble cities," and "stately palaces," embosomed in "every forest." He then refers to a confused tradition of the Indians, who say that their forefathers exterminated a whole people by "blood and fire." He supposes that this is "all that even conjecture can say of the manner in which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence."

How correctly this Indian tradition agrees with the history given in the Book of Mormon. Mormon says, that in the 367th year after Christ, "the Lamanites"—the forefathers of the American Indians—"took possession of the city of Desolation,"—which was in Central America, near to or in Yucatan—"and this because their number did exceed the number of the Nephites," the Nephites being the Nation who inhabited the cities of Yucatan.—"And they"—the Lamanites—"did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners, both women and children, and *did offer them up as sacrifices unto their idol gods.*" In the 375th year, large numbers of the Nephite women and children were taken prisoners, and were also sacrificed unto idols. (Book of Mormon, pg. 566 and 567.)

Mormon, in one of his epistles to his son Moroni, shows their awful wickedness and cannibal-like dispositions. He says—

"The Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women, and children. And the husbands and fathers of those women and children they have slain; and they

feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers, and no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For, behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. O my beloved son, how can a people like this, that are without civilization—(and only a few years have passed away, and they were a civil and delightful people)—but, O my son, how can a people like this, whose delight is in so much abomination—how can we expect that God will stay his hand in judgment against us? Behold, my heart cries wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face.”

In the 384th year, the occupants of Yucatan and Central America, having been driven from their great and magnificent cities, were pursued by the Lamanites to the hill Cumorah in the interior of the state of New York, where the whole nation perished in battle. During the protracted wars which resulted in the overthrow of a great nation, many hundreds of towns, villages, and cities were burned by the conquerors. Desolation and ruin marked the footsteps of the contending millions. Though fourteen centuries have passed away, these historical facts are still recorded in the breast of the Indian. The cannibal acts of their forefathers—the extinguishing of a whole nation by “fire and blood,” and the offering of thousands of prisoners—are events in Indian tradition not easily forgotten. Well might the conquering nation imprint upon the stately edifices of their fallen foe—“the blood-red impress of a human hand!” This truly seems to be a fit symbol of the terrific wars which had drenched that land in the blood of millions. Were it not for the faithful record of Mormon, written in Egyptian hieroglyphics, the history of Ancient America would have remained an untold mystery to all future generations, until the slumbering millions of that vast continent should burst their ancient tombs, and appear with all the assembled nations in judgment.”

LATTER-DAY ZION

[TUNE—"Roslin Castle."]

GREAT is the mention that's made here,
 Every single day, of the land
 Our Lord gives us freely,
 It is the lovely Zion:
 It will be built for us,
 It will be a splendid inheritance,
 Says Jesus Christ, our Sovereign,
 The true and great Captain of the host:
 Great will be the marvelous pleasure,
 We shall have from the Lord and his pure angels,
 Constantly night and day,
 With no one heavy of heart;
 In his splendid Zion,
 Everyone there will know their place,
 In their beautiful and lovely dwelling,
 With neither pain nor plight.

Heavenly perfection we shall enjoy,
 If we continue in the faith;
 Jesus will freely give us
 Daily strength in his work;
 There he will be a gracious King,
 Constantly for our benefit,
 His face will be splendid,
 Constantly full of peace:
 We can sing his praises with joy,
 All from the heart in uplifting privilege,
 Amid the sweet choir,
 Inside the portals of his court:
 We shall have joyous harpists,
 And pleasant musicians,
 The choir will daily be fulsome,
 Morning and afternoon.

There, the lion and the lamb will be,
 Every day in harmony:
 No cross words, angry or bitter,
 Between two men in this place;

All enmity will have fled,
And its causer put aside
Bound, and locked up,
Quietly without escape;
And we shall be there,
To our honor, in daily enjoyment
Of the best fruits ever,
Created for our benefit:
We shall there have honey and milk,
And lovely wine to our taste,
And every kind of nourishment sought,
Directly by our kind.

In addition to this, we shall always
Live all with our Lord,
The Son of man, heaven's Heir,
With no veil to separate us;
We shall also have, no doubt,
The company of heaven's pure angels,
And dear, cheerful cherubs,
To delight us everywhere:
There will be a happy family,
Craftsmen and talented poets,
Of stature, and true bards,
Wonderful heroes, full of grace,
Splendid and powerful orators we shall have,—
Each office will be filled;
And the just law of emancipation
We shall know—strange to relate!

Dear man, come to God,
Come and heed now his call;
He wants you to come
Homeward before long:
Friend, leave the old family of pain,
Come out of the land of Babel,
Across the seas yonder far,
To a country truly better:
O come from Babylon
To this land, if you believe—
Without delay come to the land
Our Father gives us;

Splendid salvation will be there,
 For the whole family of faith;
 Our Ruler will give us care,
 And prepare a wonderful feast for us.

Dear Welshman, hear my song,
 Come forward with the throng,
 Toward the blessed and beloved land,
 Which is for us to have:
 To Zion let us in joy proceed,
 There is a fulsome welcome there
 For the righteous and faithful,
 To enjoy her abundance:
 There we'll have pure delight
 In a sea of true love which never ebbs,
 And continually so,
 As in heaven, where the Father is:
 There will be peace, blessed unity,
 And brotherhood in joy;
 We shall ever have,
 All bliss in that very land.

Trehafod.

JOHN RICHARDS.

LAST GREETING OF THE EMIGRATING SAINTS TO CALIFORNIA.

DEAR BROTHERS AND SISTERS,—With sadness and nostalgia on the one hand, and great joy, love and hopes on the other, we send this last greeting to you who are staying behind in Babylon. We all feel deeply indebted to gratefully recognize the great care and protection of our heavenly Father over us until now. We, 240 of us besides children, on board the ship “Buena Vista,” and 65 other Welsh Saints, besides children, on board the ship “Hartley,” have organized our whole circumstances as comfortably as can be expected, and intend to sail on the great ocean tomorrow. We had unusually good weather on our voyage here; and however many the dangers which surrounded us, and however much was prophesied of adversity for us, and however many Babylonians who tried to discourage us, mislead us and plunder us—we all thank our God today in victory for giving us a leader to guide us safely through it all, without anyone getting hurt or plundered of anything. Much did the enemies of the truth prophesy about our dear president, Capt. Jones, that he would plunder us of our money,

and that he would leave us in the midst of strangers and that he would do any number of bad things to us; but justice to his character, justice to the religion which he professes, glory to the God who owns him, our duty is to testify to you that our dear Bro. Jones has been and continues to be more of a blessing to us in the present circumstances than ever before, and we can never repay him enough for his continual care over us and his beneficial directions to us. Through him we got new and comfortable ships to transport us cheaply. The price of our transportation is £3 12s, 6c. each for every person over 14 years of age, and £3 each for those who are under that age and over one year old, when there are some other ships here now sailing to the same port which are charging £5 each, and without all the necessary provisions, while on the other hand, our ships contain all the provisions we will need: this was done for us through his wisdom and fatherly care over us. And not only that, but we know that he, instead of cheating the Saints out of their money, as many falsely accused him, has paid much of his own money to comfort and assist the others, and until now has refused to receive the least pay for that; rather he has paid, to the penny, the same price as ourselves for his transportation in every regard. In short, his loving and watchful behavior over all has without exception bound the affections of all around him with more and more love, until everyone likes to hear his voice in our midst; and the biggest worry of all of the others was that there would not be a big enough ship to transport everyone in the same place with him.

Dear Saints, all of us are encouraged and praying that the gracious Lord will quickly open the way to you to come after us to Zion. No doubt little Wales is like a boiling pot with the false tales about us, and much will be prophesied about the wrecking of our ship, &c.; but pray for us, and we shall go safely under the protection of our God; do not believe them! Also you can defend our character on our departure from Babylon and our righteousness; for you know that our dear President proclaimed and warned beforehand that he would not allow anyone to come away who was in debt to the world or to the Saints; and we are happy to say that there is none of us with a guilty conscience because of that, or who has given cause to disgrace the religion of Jesus Christ; when on the other hand, completely contrary, the Babylonians boast of not paying to us their just debts, as if

exerting themselves to the utmost to plunder us of everything they can grab, which, unless they repent, will testify against them in the judgment. They were so bad, some of them, that they influenced our own families, yes, our dear wives and children! so as to frighten them against coming with us! yes, to cause contention between husband and wife, between parents and dear children. What worse could they have done? They will have much to answer for! Yet, no doubt these themselves will raise their voices highest to condemn a man for leaving his disobedient, peevish and cruel wife behind when she refuses every offer to come. We assure you that there are no men in our midst who have not tried their utmost to get their wives to come with them, and their children also. Do not the laws of man and God assure to the husband, as the head of his family, the choice of his country? And if they refuse to follow him, his wife or children are the ones who are leaving him, and it is not he who is leaving them!

Many stories were spread before we left that women were going against the wishes of their husbands; but a baseless lie is that; there is none of the kind that we know of in our midst, or anyone who has wronged a man in our midst or who has wronged a man in anything, without reconciling the wrong. The rage of our fellow nation was so great toward us before our departure from Wales that we could not enjoy our civil rights in hardly any place; and it is abundantly true that the life of our dear brother Capt. Jones was in such danger that his house was attacked almost every night for weeks before his leaving Merthyr, so that his godly life was not safe in sleeping except between guards from among his brethren; and there were scoundrels so inhuman, who had been paid to kill him as he left, that he had to leave secretly the day before. To what end is all this? You know that it was not for any cause given to anyone, rather it is all the rage of the devil against him, because he is an instrument in the hand of God to pull down the kingdom of darkness, and to gather the children of God to Zion. The only repayment which Bro. Jones desires is to get an interest in the prayers of the Saints and for them to be kind to his dear wife and child,* whom he leaves in your midst until he returns, because his only child was but four

* We are happy to report that our dear sister has recuperated so quickly that she became sufficiently strong to be able to leave with a ship full of Saints which sailed about the middle of this month; and she intends to join her husband in Council Bluffs before long. May God be with her.—ED.

days old when he left them—and he practiced every other self-denial for the gospel of Christ and the Saints. No doubt his reward and that of his family for it all will be great in Zion.

Many preachers of the different sects, after slandering us and smearing our characters through the Welsh publications and condemning our dear religion from their pulpits, and doing everything they could to disgrace us and to shatter our feelings, are even here, when we are on board the ship, with practically one foot out of Babylon, and they are trying to frighten the Saints about the sea voyage, about the country and about everything that is good, trying to persuade them to everything except that which they should do. Great are their efforts to poison the relationship between us and Capt. Jones. He is the target of all their arrows; but up to now they have failed to influence so much as one. And each one was glad to get back on shore for shame of their own false beliefs. And occasionally one of the more honest of them confessed in surprise that neither we nor our religion were as bad as he had thought. Yesterday, all of them, including their ministers and the Rev. H. Rees as well, received irrefutable testimony from Capt. Jones and others, that caused them to go back to shore hurriedly and mutely. We hope that it will be beneficial to bring them from darkness to light.

All praise and trust is due to our dear Pres. Pratt for all his goodness to us here. He is worthy of your trust also in all things.

For now, dear Saints, farewell to all of you; hasten to come after us.

We are, your brothers in the gospel of Jesus Christ,

THOS. JEREMY, Llanybydder	WILLIAM MORGAN, Merthyr
BENJAMIN FRANCIS, ditto	EDWARD EDWARDS, ditto
DAVID PHILLIPS, Brechfa	BENJAMIN JONES, Aberdare
DANIEL DANIEL, ditto	EDWARD EDWARDS, ditto
RICE WILLIAMS, Swyddffynnon	WILLIAM DAVIES, Rhymni
WILLIAM TREHARN, Pontyates	JOHN WILLIAMS, ditto
DAVID JAMES, ditto	REES PRICE, Dowlais
MORGAN HUGHES, ditto	JOB ROWLAND, ditto
SAMUEL LEIGH, Llanelli	JOHN HUGHES, Penycae
JOHN RICHARDS, ditto	WILLIAM LEWIS, Blaenafon
WILLIAM ROWLAND, Hirwaun	JOHN PARRY, Birkenhead
REES JONES, ditto	WILLIAM JENKINS, Cardiff,
THOMAS GILES, Merthyr	

Liverpool, Feb. 25, 1849.

EMIGRATION OF THE SAINTS TO CALIFORNIA.

MR. ED.,—I wish to give some of the story of the Saints who emigrated from this country lately, inasmuch as I accompanied them to Liverpool and consequently am enabled to describe their voyage up to that point.

The emigration was begun in Swansea, where all the Saints of South Wales met on the 13th of last February, and at nine o'clock the next morning they were to leave on the steamboat "Troubadour," to go to Liverpool. A preaching meeting was held the previous night in the large and convenient chapel which the Saints have in Swansea, which was overfilled with responsible listeners while brother Thomas Pugh and others preached. The emigration had caused a great commotion in the town, and thousands gathered to see the Saints depart. When the emigrants were about to leave the town, through permission of the Captain, they sang a beautiful rendition of "The Saints' Farewell," attracting unusual attention of the observers. Great respect was shown to the occasion by the crowd in general, and many handkerchiefs were being waved in the nearby windows. While the singing continued the ship sailed away, and it arrived at Liverpool about half past three, the following Thursday. They had a voyage which was especially successful and shorter than usual by four hours. Everyone was healthy and content during the entire voyage, except that a little seasickness troubled some. Upon landing at Liverpool the captain of the ship showed great care for the Saints by landing at a place where there were no "sharpers" of the town waiting, hosts of which had gathered at the usual place to await the steamboat so they could steal from the emigrants. In addition to this kindness the Liverpool Saints had rented a large, six-story house in order to care for their Welsh brothers while in the town. It was sufficiently large for the whole company to take lodging in it. I am pleased to say also that, through listening to their leaders' warning to take care of their possessions, all the Saints kept everything safe so that all the cunning of the predators of the place did them no harm in any way. They spent five days in the aforementioned house, and during that time no more than 1s. 6c. each was charged for lodging. The following Tuesday everyone moved to the American ship which was to sail the next day; but because of some obstacles it waited there until the 26th. In the meantime the Saints stayed on the ship, and I also stayed

in their midst; and I saw some of the Saints at times taken sick; but no sooner were hands laid on them but what they were restored immediately; and I can bear witness that I have never seen more of the power of God than I saw on the ship. While I was in their midst there, I was led by my curiosity to put many of the Saints to the test, especially the weakest ones (and I can name Gwilym Ddu, to satisfy the friends of Pontypridd), in order to see if I could get some of them who were homesick to go back. The answer which I received generally was,—“However much we love you, we cannot love you so much as to wish to turn back with you. Leave us in peace; it is forward that all of us want to go.”

The Saturday before sailing, the Rev. Henry Rees and some of the sectarian preachers of the town came to the Saints on board the ship. They asked me and Capt. Jones if the emigrants were Welsh. We answered, “Yes.” Then they asked further, “Is it true that there are here widows from the south who have prepared clothes to put on their departed husbands in California and shoes to put on their feet, for we have received letters from respected ministers from South Wales telling us that.” “Not a word of that is true,” said we; “rather it is a barefaced lie; and those persons knew it was a lie when they wrote to you. Nevertheless, there are on the ship some widows who have kept some things of their husbands out of respect, but not to greet them with in California.” “We are very glad indeed,” they said, “that the Welsh are as wise as that. We were surprised to hear that the Welsh were so foolish; but now we have witnesses to the contrary.” Then we showed our principles to those reverends, telling them that we did not believe anything except that which is in the Bible. With that, they said, “Very well; we wish success to you to arrive at the end of your journey, and may God bless you all.” After that they left, bidding farewell to us, and they are probably very disappointed with the Saints.

On Sunday (namely the 25th), a conference was held on the ship, which was begun at two, by the secretary, by singing and prayer, and it was carried forward under the presidency of Capt. Jones. Several of the brethren spoke on the occasion, and an unusual measure of the Spirit of God was enjoyed there. All the Saints there were embodied in one branch; and then they were divided into eight groups, with a president over each group; and

three others were appointed to preside over the whole company. After that, a council was organized to arrange the matters of the Saints, so that everyone could have justice; and then the conference was ended in the customary manner.

After that, the time drew near to sail toward home, which would begin the next day at eleven. On this occasion, the harpists and singers had a place on the captain's cabin, to sing "The Saints' Farewell" for the last time, when crowds had congregated to listen to their music and to be eyewitnesses of their departure to California. Many left their tasks to be present, and great was the courtesy which was shown on the occasion. They reached the mouth of the river at about one o'clock, and

"They went singing over the ocean,
Without a single fear in their breast,"

until soon they escaped our sight, and their wish and ours is for them to reach the "better country." Another ship left the morning of the next day full of Welsh, Irish, and Scottish Saints. That the gracious God may bless them and us is my continual prayer. Amen.

W. PHILLIPS.

CONFERENCE MINUTES.

FLINTSHIRE.

THE conference of Flintshire was held in Rhosllannerchrugog, on the 4th of last February. The meeting was opened by Abel Evans with song and prayer; and then he was chosen to preside over the conference. In this conference also, that which was passed in the Merthyr Conference was approved. Then the branch presidents were called on to represent their branches. Bagillt had two elders, two priests, and 15 members; Flint, one elder, one teacher, one deacon and 14 members; Rhos, one elder, two priests, and 16 members; Cefn, one elder, four priests, one teacher, and 17 members. Six elders, three priests, three teachers, and one deacon were called. The total is eleven elders, five priests, three teachers, one deacon and 62 members (including everyone). We had a delightful conference, with everyone fervent and enjoying the Holy Spirit. Several who were there bore their strong testimonies, and all were determined to go forth. In their midst there was a sister

who lives near Cefnmawr; who testified that she had tried all the doctors she had heard about, in an attempt to cure her cancer, but despite it all she had worsened and was a hopeless case in their opinion, and they had given her up. After that, God revealed his power through his servants, who anointed her with oil in the name of the Lord, and she was completely healed. Her face and her nose had been severely eaten by it, and the inside of her mouth was full of holes. She thanked God for his blessing to her, and committed to cling to his work even if she had to lose the last drop of blood of her heart. Who will not obey the gospel of Jesus Christ?

ABEL EVANS, *President*,
A. VAUGHAN, *Scribe*.

THE SAINTS' MARCH.

THROUGH a world of oppression, the Saints march forward,
Under the banner of gentle Jesus, through the strength of the Holy Ghost,
Destroying the kingdom of Satan, and building the kingdom of God,
And showing the way of life to everyone of mankind.

For that the servants of the dark enemy himself,
Come to the field in strength against the Son of man,
Saying they believe, yet believing nothing,
But in some pretence of godliness, denying the power thereof.

And if they hear of any who believe the truth,
As it came from the mouth of Jesus, completely pure and holy,
These they begin to persecute, and mock them on their way,
As did their cruel fathers to the saints of former day.

T. H.

FRIGHTFUL EARTHQUAKES.

RECENT news from Wellington, New Zealand, tells us that frightful earthquakes have taken place in Port Nicholson, through which the flourishing town of Washington was reduced to a heap of ruins. Friday, the 13th of October, appeared fine, but very warm, and Saturday was windy with heavy rain. It continued thus throughout Sunday; and Monday morning, at half past one, a distant hollow noise was heard, which was quickly drawing

closer, when suddenly the whole town was trembling from an earthquake like no one had ever before seen. It continued like this from time to time until half past seven. Two of every five chimneys were thrown down, and many public buildings were destroyed. More tremors were felt again on Tuesday, and the houses rocked like ships in a storm, and several were killed by the falling buildings. The hospitals and prisons were so badly damaged, that they were forced to move the patients and the prisoners. By Wednesday, all was quiet; but on Thursday, renewed quakes were felt, and since they were stronger, they completed the destruction. The Wesleyan chapel and other buildings collapsed, the earth opened in several places, and the sky appeared strangely fiery. Tremors were felt for several days afterwards, but not as strong, and from then to the 17th of November, nothing further was heard about it. The ships were a place of refuge to the frightened inhabitants during the devastation, or many would have been killed. The earthquake was felt in other parts of New Zealand, but as yet there is no information as to how much devastation it caused. The words of Jesus Christ are being verified through "earthquakes," as well as through "these signs which follow." Those who continue to disbelieve, can expect "the end" to seal them indeed.

"TALK OF WARS."

IT WAS thought some time ago that the world was a fairly peaceful place, but presently "talk of wars" frequently fills our ears. The Sikhs in India have been cruelly attacking the English there, and have killed many of them, and many of our own compatriots among them. After the English received reinforcement, they attacked the fortress of Moulton, which they captured easily, since the opponents gave it up when about three thousand cruel-looking men were taken prisoners. Then they entered the city, which was totally destroyed, and many valuable treasures were found there, which, it was decided, were divided among the victors.

We also read about the riots in Pernambuco, Brazil, as late as the 6th of last month, where a hundred were killed on one side, and three hundred on the other side, and four hundred were taken prisoners. All the latest news from the continent is also talk of war, and how many thousands one country needs in order

to defeat another. They say also that small skirmishes trouble France and Ireland, which are nearer to us; and the signs of the times predict that all this is merely "the beginning of grief."

MISCELLANEOUS.

AGE OF THE EARTH.—A learned author said once in a religious meeting that, "we do not need to study geology to prove this fact; for, as it is in relation to the creation of celestial beings, it can be proved that the fixed stars are at such a great distance, even though their light travels back 190,000 miles every minute, that it would take 300,000 years for a beam to travel through that distance before it reached the earth; consequently, the stars we see now must have been created more than 300,000 years ago."

THE WAY TO POVERTY.—Sit down, and puff on half an ounce of tobacco while you speak of it.

THE IMPOLITE.—He either does all the talking himself, or he talks across other people's conversations; he always smokes when others eat; and he leaves when his friend is half way through his story. He usually sings while others are in bed; he is unusually surprised by every bit of news; and he makes sure to blow his nose when half way through his dinner.

GEMS.—Do not do anything today, that you will regret tomorrow.—Every minute in time is a monument of mercy.—Examples do not justify what is amiss.—Foolishness, like wisdom, is justified by its own children.—Forget your own good deeds, but not those of others.—God pours his wrath according to his judgment; but shares his mercy without number or measure.

LAZINESS.—Laziness grows on people; it begins as a spider's web, and ends in iron chains. The more a man has to do, the more he will do; for he will learn how to apportion his time.

"PROVE ALL THINGS."

All things should be proved,
And hold fast that which is good;
For that is each man's duty,
And wise is he who does it.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 4.]

APRIL, 1849.

[VOL. I.

LETTER OF THE APOSTLE WILFORD WOODRUFF TO THE APOSTLE ORSON PRATT.

DEAR BROTHER PRATT,—I received a letter from Elder Hyde, saying that Oliver Cowdery had come to the Bluffs with his family; and made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the Kingdom of God; I was truly glad to hear he had returned to the fold.

The cholera is spreading slowly in New York, and a few cases at New Orleans, but we have another fever here that is raging to such an extent that the cholera is almost lost sight of. It is creating the greatest panic of any fever that was ever heard of; it is carrying off its tens of thousands; it is called the Gold Fever. A large number of ships, and thousands of men are preparing to leave our seaports for the gold regions of California; the world are believing as much now in the gathering as the Saints, and are gathering much faster; the world gathers for the gold, and Saints to fulfill the commands of God. Ships are leaving some of the ports almost daily, loaded with men and

goods for the Bay of San Francisco. The Saints that went out with S. Brannan and the Mormon battalion, not only found the gold, but have had a hand in gathering it. S. Brannan received 36,000 dollars in gold dust for goods, in seventy days. Men, who are digging gold, vary from 5 to 8000 dollars daily, both numbers being extreme cases of good and bad luck. No man thinks he is doing a good business there, digging gold, without he makes his fifty dollars daily; it is astonishing what treasures the California mountains have presented to the eye of man since the Mormons went to that country. Diamonds, platina, gold, quicksilver, silver, copper, lead, tin, zinc, sulphur, cobalt, &c., &c., most of which are found in vast quantities over a large extent of country, especially gold. Iron is also abundant; these things are creating a great stir in this country, and thousands are rushing to that land for their fortune, and some make it in a few days, while others do not do so well. I think the Saints at the valley are well situated, as they are surrounded by mountains, and out of the great bustle that will be at the Bay; and when the Saints have got rich by digging gold, they can retire into the valley and settle down if they cannot find anything else to do. Congress is struggling hard to form California into a State; the committee, however, are instructed to consider the subject, in the meantime, of organizing that portion of California, called Salt Lake Country, into a Territorial Government. But the slave question, connected with that territory, is the bone of contention, hard to be digested, and is beginning to create warm times. The Ohio Legislature and the whole State is nearly in the midst of civil war; the two parties are a tie, and cannot organize, as neither party will yield; and no business, as yet, as been done only fighting; the democrats have had possession of the House most of the time; but I perceive you get news of these things in the American and British papers. The gold fever seems to be the head question at the present time over all other things; the last letters were dated 8th October; as yet there is no law there, only strength and might; all ships, military companies, and everything else are deserted by all black and red men as soon as they get to the Bay of San Francisco, and they go to the gold digging, and those who are as ragged

as beggars can have two or three quarts of gold dust, worth their sixteen dollars per ounce, per day. * * * *

Yours in the bonds of the Priesthood,

Cambridge Port, U.S.A., Dec. 26, 1848.

W. WOODRUFF.

THE "SPIRITUAL GIFTS" IN THE COURT OF THE ENEMY.

WE promised in our last Issue, that if the Editor of the *Star of Gomer* did not give permission to defend the principles of the Saints in his publication, in the face of the writings therein on the "Spiritual Gifts" by an Observer from the North, we would write something on the subject in the TRUMPET. Our space is too small, and our readers, for the most part, are too unfamiliar with the *Star*, for us to think of reviewing all of it; therefore, let us pass over the parts where the Observer is snarling and lowering himself to misrepresentation, and let us go directly to the parts where he is as one trying to reason. We are compelled to do this, for the court of the *Star* is so different from other courts, that no one is allowed to bring forth anything in favor of the "Spiritual Gifts," rather everything must be against them. It is fitting, therefore, to say that the "Spiritual Gifts" are in the enemy's court, and that the one testifying against them may make whatever false accusations he wishes, and no one may doubt them. From our abundant acquaintance with the person and the spirit of the Observer, we know to some extent of the desire he has to find out the truth of the Spiritual Gifts, and also about other things. A man who searches for the truth is easy to recognize; for he is never seen lowering his head in shame, when he hears his fellow man revealing something which he himself knows to be the truth. There is no need to eat a peck of salt with such a man, in order to know him. But someone, perhaps, is shouting for us to come to the matter under discussion; but let him wait a little in order to understand what is our objective. Are we going to defend our fathers' traditions, which have been taught to us since our childhood; or something else we embraced contrary to the prejudice of our country, the prejudice of our parents, and our own prejudice? Are we going to expose the deceit of the principles that are respected by all, or the principles that are scorned by all? Our answer is that we are going to explain and defend what we *know*, not what we believe and hope, to be the truth; yes, we intend to stand up for what proves itself to be true to every

honest man. We disapprove of the men who stand afar off to judge the truth, instead of having sufficient courage to come near to put it to the test for themselves. Many people believe at night that every tree-trunk in the hedge is a bogeyman, not being brave enough to go to them to feel them and touch them, and test them.

The Observer of the North takes occasion to write about the observations that Capt. D. Jones published, on the Spiritual Gifts, in the "Scriptural Treasury." The first topic in the Observer's masterpiece is seen in the *Star* for October, 1848, after a few introductory comments, under the title

THE BODY OR CHURCH OF CHRIST.

Capt. Jones's statement on this subject is, that the body of Christ was composed of different members, as it is described in 1 Cor. xii; and that the offices and gifts were the members which constituted it. He says that "God placed all the members in the first man to be created, and placed them in the right places which he had chosen; it is likewise true in his church. And it is as foolish now for anyone who believes himself wise to claim that he can take away any given member of the body, and put it to a better purpose in some other part of the human body, and another member in another place, and cut away the other members as unnecessary parts; as it is for a council of wise men to try to change or do without all the spiritual gifts, each one in its place, with its appropriate purpose, in the church of God: one is like the other." In answer to Capt. Jones, the Observer says—"According to that, no church is the church of Christ, unless these offices or gifts are in it. But let him note that the church of the Old Testament is as much a body of Christ as is the New; for Paul says that 'there is one body,' i.e., one church to God. Well, it is not the same offices (or *members*, as the Mormons say) that have been in the body since the patriarchal dispensation until the present. The same number of offices as were in the patriarchal dispensation as in the Mosaic, nor the same in the Mosaic as in the Christian. Thus, the church of Christ is not like a body in *number* or in the *continuity* of the offices in it." One must admit that Mr. Observer's reasoning is not all that bad. But where was the Old Testament, when it is said that God placed in the church (namely the body), "*first* apostles, second prophets, third teachers," &c. (1 Cor. xii, 28)? If the body existed before, we must call that one something other than

the body of Christ, for it was when God called apostles that the latter came into existence. If a body did exist before then, He who created it was certainly able to re-shape it into a new body for his beloved Son. An author has the right to change his work, to answer different purposes: thus it is with God. "There *is* one body," it is true, but that does not prove that there *has been* only one. It must be admitted that there is no description in the Old Testament of one body which is similar to the body of Christ, according to the New Testament. But there is no need to go into detail about what existed under the "old dispensation," as it is said, rather let us talk about what exists now under the new one. By now we have come to the conclusion that God assembled a body or a new church, more than eighteen hundred years ago; and the apostles, prophets, teachers, miracles, gifts of healing, amenities, governments, diversities of tongues, &c., have been placed in it. But what are all these things that God has placed in the body? Are they *members*? If not, there is no mention of "members" of the Observer's description ever being placed in the body. If men are the members of the church, as with the sectarians, it was not God who placed them there, rather they themselves; for what he has placed in it comes from above, as "gifts to men" (not to members)—placing "some as apostles, and some as prophets," as evangelists, as pastors, and as teachers. I believe by now everyone knows what makes up the members of Christ's church. Now, Mr. Observer tries to reason "is the church of Christ similar to a body in the *number* or the *continuity* of the offices in it?" Could it be that God placed the necessary number of members in the body, but left some to be placed by men? That there are fewer members in the Body of the Methodists than God placed in the body of Christ proves nothing; for the body of the former is the work of Calvin, and all its "members" (according to the explanation of Mr. O.) are either in its heads, eyes, ears, arms, or feet. Perhaps the whole thing is feet in "unity." But let us leave such a monster, and let us see if the church of Christ is similar to a body with respect to the *continuity* of its members. If it was a body after God placed all the members in it, it must be a monster that would lose more than half of them. Why was the church of Christ called a body if it was to change suddenly into something else? Thus it would never come unto "a *perfect man*, unto the measure of the stature of the fulness of Christ." Which human body comes unto a "perfect man,"

while continually losing its members? If one can say one day that he owns all his members, perhaps he will have his nose only one more day. Such foolishness the devil gives to some in an effort to distort the truth! Do we not know that the body of Christ is "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making *increase* of the body unto the edifying of itself in love?" The apostles, the prophets, and the other members are to fulfil their purpose for being placed in the body, not just when it is in its infancy, but "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv, 11-16). Now, if we may, we shall give our opinion of Christ's body, that he was in *embryo* under the old dispensation, and that he was formed and born of God under the new, and that he then received spiritual nourishment through the Head, for the strength and growth of all his members, and while he was growing, he was snatched into the "wilderness," where he was nourished "for a time, and times, and half a time, from the face of the serpent;" then he was restored from that "*departure*," and that he is today on the face of the earth, possessing all his members, as they were placed in full working order, and the body closer than ever to being a "perfect man." Is that enough, I wonder?

Next, we ask, What of the Head that is for the body? Mr. Observer, with Paul, says that Christ is the head; and Capt. Jones, poor thing, asserts that it is the apostles. Paul has, sometimes, a bad tendency, leading men to misinterpret. At times he says that the man is the *head* of the woman, until it is enough to make a fool assert that a woman has no head of her own. He could say, quite grammatically, that he knows of a "woman" on the earth, with her Head in the heavens, and that through it she receives nourishment for her body; and he could say also, without contradicting himself, that she also has her own head, and that through that one she receives nourishment, although at the same time she receives it from the other. It is unquestionable that Paul knows, when he says that Christ is the *head* of the church, that Christ has his own head also, and the same thing for the church (or the woman); just like husbands and wives have their own heads, except "the head of the woman is the man." We hope that the Observer will be wiser, when he marries his lady friend, that he

will not cut off her head, and place himself across her neck to be her "head" in its place. Now, Capt. Jones was describing the earthly head of the church, and Paul was describing the heavenly Head. Although Christ is not on the earth at present, yet he can be the Head of his church just as well, since the church also has a head on her body, to take care of it in the absence of her Husband, and to handle the "keys" which she received from him. A body without a head should not refer to Christ as its head, for it has no kind of skull to understand what Christ tells it. It is the lack of a skull, perhaps, in the body of the Methodists, and the other denominations, which is the cause of their not having heard God's voice for so long. Our dear readers, then, if they wish to recognize Christ's body, should search for a body which has a skull attached to it, which has eyes to see, ears to hear, and a brain to comprehend what Christ, the heavenly Head, says to it. In the meantime, we will take a breath before beginning with the Spiritual Gifts, trusting that we have said enough about the body.

THE REV. D. DAVIS, PANTEG, AND MORMONISM.

ALTHOUGH we do not delight in discussing persons, yet there are some particular things in some which draw our attention more than do others. Not out of any disrespect toward Mr. Davis, as a man, are we compelled to take his name in hand, for we know that no one has anything negative to say about him; rather his behavior toward the evil people called the Saints, is the only cause that practically forces us to bring him before the public. He has preached against the Saints on a number of occasions, saying many false things about them; but that is not why we are discussing him now. The main thing that has occasioned this is the following behavior:—A few days before our move to Merthyr, as we were discussing our February issue, in our office in Carmarthen, the Rev. Mr. Davis came in to us, and when he saw us with it, he asked if he could have one of the TRUMPETS. Then we presented him with a copy of it. At that he asked, "What if I do not agree with some things that are in it, and choose to make some comments about them, where can I publish them?" We said that he would have the TRUMPET at his service; and he observed that that was fair enough. Within about a week, he called again, and we had the opportunity to ask him what he thought of our publication. He

answered that he felt very sorry for us, that we were publishing such foolishness, because everything in it is devoid of reason and scripture, &c., degrading our modest gift as lower than was appropriate for a man of his advantages. At our request, he attempted to note the foolishness of our saying (on pg. 27), "I am a witness through seeing, hearing, and feeling," and of our saying that the Bible and the Holy Ghost are also witnesses of the truth of the religion of the Saints. The discussions we had between us are too long for us to think of relating here; but we were after him like a greyhound from one place to the other, until he was forced to escape to the wilderness of the devil to seek a sign from us, to prove we were of God. We said to him at that time, that he imitated Mr. Devil extremely well. We are sorry to say that Mr. Davies was more excited than we wished him to be. Then, because he treated our publication so harshly, after we had promised him space to show our deceit and foolishness, we begged him earnestly to write to the TRUMPET, as he had promised to do, if he failed to agree with us. We showed him his duty, as a man of influence and respect, to convince the thousands of his fellow countrymen who had embraced the "deceit," while he could perceive it so easily. In spite of that, he continued to say that he would not write, and that we could give him no sign; otherwise, we would have given it to him right then and there. When we saw that he would not write anything, we told him that we would do that for him; and this we do now.

The foregoing brings to mind the unworthy behavior of Mr. Davis on another occasion, which took place about a year ago. The following letters between him and us, will explain everything to the perceptive reader, with no need for any further introduction. Here are copies of them, the ones we kept, without much thought, for the day of their revelation:—

"Tannerdy, March 1, 1848.

"REV. SIR,—I am writing to you, since I do not have the opportunity of speaking to you. I used to have a high opinion of you, and tended to think that you had some opinion of me as well. At that time I was one of the world, not having joined any kind of religion, and it appeared that you had love toward me. You were Christians, and I was one of the subjects of the kingdom of darkness; despite that we were like friends. The devil's children hate God's children, and they oppose them in everything, but we were like children of the same father,—yet I was a child of the devil, I am certain. After

this quiet period, somehow I found a religion, a religion which is 'spoken against everywhere;' it is called Mormonism by some, and Satanism by others; its preachers are 'false prophets' (as if to say there are *true* prophets in existence), and 'deceivers,' together with every other bad name. After reading through the scriptures, I believed the new doctrine, and I received my baptism 'for the remission of sins.' I had been taught by you and by others, that 'I should prove *all* things, and hold fast that which was good.' I was also taught that I could judge for myself, and believe the religion I thought was the most scriptural: and that one denomination had no right to oppose another denomination's progress, rather by reasoning with them fairly, face to face. I was not taught by any of the Independents that it would be fair to refuse land for building a chapel for the Baptists, or for the Methodists, or for the Churchmen, if that were done on a 'voluntary principle:' I was never taught to think it proper to compel the Independent's father to refuse a house for his son in which to preach his beliefs to those who wish to hear him: no, Give freedom and fair play to everyone, you and others said, even if they were Papists! All that was excellent; and if such principles still thrived in Carmarthen and its environs, I would be spared this trouble. But this is not so. Freedom of thought is being prevented by those who praised it the most. The men who *took exception* to compelling, are now compelling as much as anyone, and their freedom is nothing but an illusion. This is hard, but true. Let us look around us. Whom do we hear saying, 'Prove all things,' and in the same breath shouting, 'Do not listen to the Mormons?' With one breath they say, 'Fair play to everyone;' and with the next breath, 'Do not give the Saints a house in which to preach.' It is the same mouths that say it is prejudice to hinder a Nonconformist from preaching in the parish church, and that it is wisdom to keep any of the Saints from preaching in the chapel; the same person who says that the wood and stones of the parish church are not contaminated by any kind of expression, says also that the Mormons contaminate the wood and stones of the chapel. If the Nonconformists have contributed to the one, the Mormons have contributed to the other. While he believes that the 'elect' *cannot* be deceived, he warns them not to listen to the Saints lest they *be* deceived; and while urging them to beware *false* prophets, he proclaims there are no *true* prophets. While he shouts that miracles have ceased, he prays to God for fair weather; and when he persecutes the Mormons for mentioning the coming of angels to the earth now, he beseeches God to order his angels to fortify him round about!

"Perhaps you will deem such things too contentious to write about, and perhaps you will say, quietly, that they are also too true; but since my letter is becoming long, I shall leave them for now, and I shall come to the heart of the matter. I have been baptized, as I said previously, for the remission of sins, and I have received the same Spirit as the apostles, by the laying on

of hands, according to the promise. That Spirit bears joint witness to my spirit that I am a child of God, and I am convinced of the doctrine. I have been called and ordained by the Spirit to preach the same thing that the apostles preached, without changing a thing, and to promise the same blessings to 'all who are afar.' I preach in every place I get the opportunity. I would dearly love to preach to you as well, for I do not think that you have 'proved' the religion I preach. Well, then, you cannot be expected to oppose something you have not heard; for that is not consistent with your principles. If so, it is not possible that you will restrict any one of your members from coming to listen to the Saints, or restrict anyone from opening his door to them, or giving them a place to stand in front of his house. It is not possible for a man of 'free' principles—a man who gives fair play to the Papists—to give anything less than his own chapel to hear the Saints preach the gospel of the apostles. A man like you would not shut out Paul of old, because he says, 'Desire spiritual gifts, and forbid not to speak with tongues.' Well, do not forbid me either, then, if I say the same thing. But I have a bit of a story to tell you now. I was eager for my neighbors to hear my religion, but I failed to understand how I should preach it to them; but at last, a tenant moved from an old house my father owned, and I took the liberty, without asking anyone, to preach there. Men came to hear me. My father is a member of a certain chapel, and he was greatly condemned by the minister for giving a place for his son to speak his mind!!! Now, such a minister, perhaps, is one of the Independents, and I wish to ask you if you know who he is?

"Now, inasmuch as I am preaching—preaching the gospel, taking the same Bible as the one you have to substantiate it, and knowing of your free and generous principles, what obstacle is there to my delivering a sermon or two in Penuel? We have the same Christ; if we differ in small things, it is merely like the difference that exists between preachers of the same denomination among the Nonconformists. Well, am I not allowed to preach what I believe to be truly Biblical, to your listeners in Penuel or Panteg? Can I not be judged for myself before your congregation? Do you not know that I am your 'fellow servant,' and that you yourself are a servant of the same God? I would like to know when you will announce me in Penuel; there will be no need for any kind of payment for the sermon, for I am not studying anything, rather I speak as I am given utterance, and that is easy enough to do. If you see anything that is erroneous, you are welcome to discuss it after I finish, and then the congregation can judge for themselves. I would appreciate an answer at your earliest convenience. I will close now, hoping that I shall succeed; if otherwise, there will be no harm in trying a second time.

"Respectfully yours,

"JOHN DAVIS.

"To the Rev. D. Davis, Panteg."

The following response of Mr. Davis, is in English, as he chose to write it:—

“Monday morning,

“Dear Sir,—I happened to tell your father, that I was afraid his character would suffer by allowing you and your people to meet at the vacant house by Tannerdy. I did it entirely for his sake. Nothing to me. Whenever you are ready to prove to me that you get extraordinary supplies, or that you have studied a sermon, I shall be most happy to introduce your case to the friends at Peniel. Yours,

“D. DAVIS, Panteg.

“Mr. John Davis, Tannerdy.”

The translation of this is as follows:—“Anwyl Syr,—Dygyddais ddweyd wrth eich tad, fy mod yn ofni y byddai yn niweidio ei gymmeriad, trwy eich gadael chwi a'ch pobl i gyfarfod yn y tŷ gwag wrth Tannerdy. Gwnaethym hyny yn unig er ei fwyn ef. Dim yn y byd i mi. Pryd bynag y byddwch chwi barod i brofi i mi eich bod yn cael cynnorthwyadau anarferol, neu eich bod wedi astudio pregeth, bydd yn dda genyf ddwyn eich achos o flaen y cyfeillion yn Peniel.” That is how a Teacher of Theology wrote to us! Now, we close, by copying our own response, which is as follows:—

Tannerdy, March 6, 1848.

“Reverend Sir,—I have received your note. I am pleased that you see yourself innocent in that which took place between you and my father; I would like for everyone to see it the same way. You do not consider it anything bad to discourage a man from giving freedom and fair play to others, by saying that it would be damaging to his character, rather than saying that you are ready to support him when he stands in favor of fair play. But I shall leave that now, although I could say much more about it: “obstacles are certain to come,” and therefore I shall be content. You say to me in English, “Whenever you are ready to prove to me that you get extraordinary supplies, or that you have studied a sermon, I shall be most happy to introduce your case to the friends at Peniel.” I do not know how to understand this properly: perhaps some of the words are to be taken figuratively or spiritually. How am I to prove that I get “extraordinary supplies” [cynnorthwyadau anarferol], without your hearing me speak spontaneously? and how can you hear that, *before* introducing my case to the friends at Peniel? If it is possible, how? Also, how can I prove to you that I have studied a sermon, *before* doing so? *After* doing so, it is easy to prove. But, if I do study a sermon, how can I then prove to you the “extraordinary supplies?” My procedure in preaching is to pray

first for the Holy Ghost to help me speak, to enlighten me, and to guide me to every truth, and to say that which will edify: after that I depend on him for every word, and after finishing, I thank God for his strength. Is this not what you do? If I studied a sermon beforehand, it would be presumption to ask for the Spirit to guide me to speak according to his mind. "Take no thought what you will speak," were Christ's instructions; that is what I endeavor to do. Now, since I cannot prove the foregoing things, without having the opportunity, I humbly ask you to do your best by me, as a man of influence, to allow me to preach in one of your chapels. I sincerely hope to hear from you soon.

"Yours, Rev. Sir,

"With respect and humility,

"J. DAVIS.

"To the Rev. D. Davis, Panteg."

THE MILLENNIUM.

WHEN the thousand years come,
There'll be singing by the Saints,
A sweet anthem to the gentle Jesus,
He who bled on the cross.

CHORUS.

Sweet will be the light of day,
Everyone there will be free,
When Jesus will reign,
With no one sad of heart.

O, how sweet will be their voices,
After reaching the dwelling places;
The harp will there be played—
Sounding victory over every foe.

Joseph and Hyrum Smith will be seen,
Blending their voices to sing the anthem,
With thousands of the race of Gomer,
Those who were faithful in their time.

And the apostles will be there,
Those who were proved faithful;
Being there greatly exalted,
That their light will be like the stars.

The brave Captain of the Welsh will be seen,
Elevated amongst the family,

Having gained full victory over the wise,
And full of joy on mount Zion.

Gentle Phillips will also be seen,
He who is a good shepherd to the Welsh,
Having received his inheritance,
Having triumphed victoriously.

Thousands of those will be seen
Who are now traversing Wales,
Having been fully changed
By the abundance of his Holy Spirit.

Nantyglo.

THOMAS GILES.

“MIRACLE OF THE CUDGEL”—TRUE OR FALSE? *

[To the Editor of the SUN.]

MR. ED.,—Taking note of your behavior during the time the Latter-day Saints have been in our country, I have observed you as being gentlemanly from the beginning, something I did not see in the behavior of other editors. I heard that many times you received numerous stories about the Saints, but seeing that they were so unreasonable and contradictory, you cast them aside. Such behavior is praiseworthy. By saying this, I do not blame you so much for publishing “Miracle of the Cudgel;” for no one can be expected to be perfect every time; and another thing, strictly speaking, the miracle in question is not a miracle performed by the Saints, rather it was performed by the owner of the cudgel, who raised the dead, not by the power of God, but by the power of the cudgel. It was quite a miracle, for the housewife testifies that she shook the dead person, and that there was no life or breath in him. She knew, of course, that he was a cold lump, and completely lifeless; and what she felt, and saw, and perceived is what she testified. Who knew better? It is certain, then, that he was quite dead; and it is also certain that he was raised, by the man of the house, by virtue of the cudgel! That’s a miracle without a single prayer—yes, that’s a more miraculous

* The foregoing article was sent to the Office of the SUN, but the Editors did not see fit to publish it. How could we expect them to assist us in getting at the truth, while it put them in danger of losing their “bread and butter?” Fair play to everyone. Mr. Stranger is welcome, if he wishes, to answer us in our own publication.—ED.

miracle than any performed by Jesus Christ and his apostles. Thus, it is worth learning more about it; for if the Bible names persons, and gives details in reporting the early miracles, it is important for us to have greater knowledge of an even greater miracle which has happened as close to us as Newport. Is it not possible to obtain the names of the apostles, and the man of the house who so virtuously used the cudgel? And as for the woman, we ought to have her name with the testimony, so that we can be certain of the miracle. We should be informed as to the house, and how "recently" the miracle took place. One can see now, that your greatest fault in publishing the story is the lack of more complete information. Hopefully these few lines will be a means of getting a more accurate and detailed account about the miracle. The "Star of Gomer" says that the men seeking lodging were not apostles, rather prophets. Besides that, there are many other contradictory things in the different versions of the miracle, which cause me to despair that this miracle is not sufficiently true and "*public*"—not as true and "*public*" as the miracles of the New Testament. I wish to be provided with a more detailed account of the miracle in question in your next issues.

Now, permit me to ask a few questions to Mr. Stranger, from Merthyr Tydfil, who gives the account of the miracle in the February issue of the SUN:—

1. Which of the Saints say they have seen God?
2. Which church in the country uses "fruit of the vine," with nothing added? and who said that "the fruit of the vine should never again be drunk in the Sacrament," by the Saints?
3. How much good did Roberts of Rhymni and Davies of Dowlais do by preaching against the Saints? Is it possible to name anyone the Saints lost as a result? Or, is it not possible to prove that there are scores in Merthyr and Dowlais who today testify that the above two were instrumental in opening their eyes to perceive the truth of the Saints' religion?
4. How small was the Book of Mormon in the hand of Mr. Rowland, Merthyr, as he preached? and in which soil was he buried?
5. Who was the preacher of the Saints who left the house where he was preaching in Neath, without the people of the house knowing, taking sufficient food for two days with him, without their permission? What was his name? and what were the

names of the people who lived there, and the name of the house? for the Saints fail to obtain a single account of them in Neath.* You, Mr. Stranger, ought to strive to give the *particulars* to the public, so that such a wicked man might not be a *stranger* (like yourself) from now on.

Early replies to the foregoing will be greatly appreciated; and if possible, I would like to have the piece entitled "Listening to bad stories," on pg. 36 of the same issue, woven into the replies.

Humbly yours,

Carmarthen.

J. DAVIS.

P.S.—If Mr. Stranger cannot find the names of the apostles (although there are no apostles in Wales) who were involved with the miracle of the cudgel, I advise him to get hold of the Story of Mon. Violet's Journey in Missouri, which gives an account of the beginning of the story in question, which was invented by seamen trying their skill in telling the best lie. That story came from America to England, and it has been in Wales for three years, continually being improved, and becoming truer and newer every day.

PRIZE OF THE FAITHFUL DISTRIBUTOR.

WHAT is the prize given to the faithful Distributor? Is it the month's issue for selling a certain number? O, no; the distributor is worthy of a better prize. If the preacher is given a prize for preaching in public, does not the distributor receive a prize for preaching in secret? Although the former has the opportunity of performing great goodness, yet the latter has the opportunity of performing just as much, if not more. If the distributor spreads useful books, which contain principles for bringing a man from darkness to light, he is the means of convincing multitudes; and whoever turns someone from the error of his ways, he will shine like stars in the firmament in glory. It is true that not every distributor is authorized to administer ordinances, yet he does something which is of the greatest importance, namely to convince the

* We have received assurance that the Saints have sent the town crier with his bell through all the streets of Neath, with two of the Saints following after him, to proclaim that if there were any in the town who knew anything about the foregoing trick, for them to name the house where it is said to have taken place, and the names of the people who lived there; but despite all this proclaiming, no one would dare name the house, or name the persons! The Saints are praised by everyone for their determination to expose such shameful lies.—ED.

sinner of the error of his ways. O! how the distributor works. He will go to his neighbor's door, and urge him to buy his publication; he will tell him that it will inform him of things in a much more skillful manner than he can. He normally succeeds in selling his publication; and then the purchaser returns to his house, and he reads the principles of the kingdom of God, with hardly anyone seeing him, or causing him to be ashamed as he listens to his quiet preacher, who is constantly in his pulpit. The book is there speaking great things, without ever having transgressed the laws it teaches. It continually reasons without being contentious; if the reader sometimes happens to become angry with his preacher, his preacher is never angry in return; O, no, he is there waiting for his master to come to his senses, so that he can listen for himself another time. This is not all the distributor effects; but through his diligence and his faithfulness he assists the servants of his fellow countrymen to give more valuable teaching to the world, for without the faithful distributor, everything would be restrained, and many would die for want of knowledge. The distributor is like the organblower: although the organist plays skillfully, he must say that "WE" are producing the music, since he can do nothing without the blower. And if anyone asks why we use the "*we*" so often, tell him that the word contains the distributor also. Who will say, then, if *we* have our prize, that the distributor will not have his prize also? WE, the two of us, then, will ever be faithful, so that we will be fit in the end to receive our prize.

TO THE REV. THOS. PRICE, ABERDARE.

REVEREND SIR,—We saw recently a letter from you, to our brother John Pugh, from Aberdare, inviting him to come to debate with the "public voices" of the Saints in Wales, about the main principles of our religion. You say you will be pleased to take part in a public debate, in order to bring out the deceit and hypocrisy of the Latter-day Saints, if the debate is held on fair and reasonable grounds; and in order to have a fair and purposeful debate, you say also that it is truly essential to have the basic principles of Mormonism, &c., clearly noted in an article. "We must," you say also, "have this article signed by the chief officials of the Mormons in Wales, so that there will be no reason for the debaters to thrash the air, and spend time uselessly

in dealing with a 'pig in a poke,'" &c. All that is very fair; but we advised J. Pugh, when he came to us with your letter, to leave such a public debate alone, for it would only create ill feelings among people, and cause the light to be dimmer than ever before. The great debate of Rhymni comes to our memory, together with its consequences. We, in behalf of the chief leaders in Wales, wish to offer an amendment to your kind invitation; and instead of "thrashing the air" with our tongues, that we place our writing instruments in battle, which can be carried forth without the shedding of blood or the creating of hostilities. We offer our publication as a field for the battle, and we are willing to strike the first blow whenever it is suitable to begin, and then each one will strike his blow each month, so that neither will fall too abruptly. We have an article on the "Doctrine of Baptisms," in our last issue; and since that contains one of the topics you named, and one of the first principles that ought to be discussed, that can be the beginning of the battle between us, if you feel that is fair. And therefore, if you wish a "fair and public debate," and "on fair and reasonable grounds," and with those who are the "public voices" for the Saints, and with those who are willing to give directions (just send us a private letter) to inquire after their "good characters" among many friends from other denominations, so you will not need to soil your "clean clothes" as you deal with them—if you are in favor of a debate on those terms, we say, write your observations on the "Doctrine of Baptisms" in our last issue, but take care not to be too lengthy, and we commit in this public manner to place your answer in the next TRUMPET. If this is fair, we expect you to attack away; if it is unfair, we wish to know: but be advised, that we are not willing to debate with you except on paper only, and that "in the light of the sun and in broad daylight."

Yours respectfully and humbly,

Merthyr, April 17, 1849.

THE EDITOR.

A PREACHER'S CHARACTERISTICS.

THE Rev. W. R. Davies, of Dowlais, has come to realize lately, that God has sent him to preach the gospel; and the way and manner he has come to know this is, because he bears the necessary characteristics required of God's servants, before they are

suitable for the work of the ministry. Mr. Davies asserted from the pulpit, in the Elim Chapel, Penydarren, that a black coat and white napkin were not the characteristics of God's servants, and that these things were not yet sufficient; and, he said also, "The servants of God have proved their mission in every age; Elijah proved his mission on mount Carmel, Moses in Egypt, and so on; and no one can come to this pulpit either, without first proving that God has sent him; and the way he can prove this is by bringing a letter signed by the respected men of the church to which he belongs!" And thus, Mr. Davies proved that God sent him, because respected men in Pembrokeshire testified that he was a minister there before coming to Dowlais! Remarkable, is it not?

Dowlais.

ALFRED CLARK.

[While teaching like this is appealing to us, we hope that every correspondent makes sure, at his peril, that he does not falsely portray the words of our respectable friends; and to avoid that, we shall expect every article to bear the proper name of its author, and we ourselves will give the TRUMPET openly for a defense.—ED.]

CONFERENCE REPORTS.

MONMOUTHSHIRE.

THE Monmouthshire Conference was held in Nantyglo, on the 8th of April. After the President opened the meeting at half past ten, and after addressing the congregation, the branches were represented, 14 of them (without the two which were transferred to the East Wales Conference), containing 34 elders, 29 priests, 30 teachers, and 16 deacons; 191 baptized since the last conference; a total of 563. The increase since the last conference, 92. After that Eld. W. Phillips was called on to address the congregation, which he did in a lively and excellent speech; and after all the officials were sustained, the morning session was ended.

At two, after calling officials, and organizing two new branches, brother Phillips was called upon, who, among other things, urged the Saints throughout this conference, just as all others throughout Wales, to give a helping hand to that glorious work of building a temple to God in the valley of the mountains; and he wished for the presidents to see to that in every branch. Then remembrance of Jesus Christ was made, and the meeting came to an end.

In the public meeting, at six, several of the brethren preached skillfully and effectively; and thus ended another quarterly gathering, in which was received much teaching that was of value to all.

THOMAS GILES, *President*,

DAVID JONES, *Scribe*.

GLAMORGANSHIRE.

On the 15th of April, the Glamorgan Conference was held, in the usual place in Merthyr. The first meeting was opened at half past ten by the President; and soon the representation of the branches was called for, which were 29 in number, containing 90 elders, 98 priests, 86 teachers, and 38 deacons; baptized since the last conference, 306; a total of 2139, (without counting the emigrants). The increase since the 1st of January, is 233. Then the President showed the duty of all the officials to acknowledge their places, and for each one to refrain from being led by the devil to elevate himself, and from thinking that he is more suitable to preside than the one chosen; and conversely, that no president should consider himself too unworthy, and that others under his leadership are more suited for the task. Following this many officials were called, and brother Howells from Aberdare delivered a speech in English; and then the meeting was closed.

After opening the meeting at two, it was decided to organize Bro Glamorgan into a Conference, under the name of the West Glamorgan Conference (containing the branches of Pontfaen, Drym, Cwmbychan, Llwyni, Bryn, Peel, Cyfyng, Wig, Alltwen, Ystradgynlais, Coedygarth, Neath, Swansea, and Treboeth); and that Thos. Pugh is to be President, with Hopkin Mathews and Evan Williams, Cwmbychan, as Counselors; and also that the Council is to be held in Neath. Then after receiving beneficial counsel, and partaking of the Lord's supper, the President placed the case of the temple in Zion before the Saints, urging them to contribute according to their ability to build it. It was decided that John Davis, printer, Merthyr, was to receive such collections from every conference throughout Wales, and to send them to President Orson Pratt. The President also drew the attention of all the presidents to that which was decided in the Council before the last Conference, namely that every branch was responsible to the conference presidents for all the books received by them, and in the same way the conferences are responsible to the publisher; and it was decided unanimously to proceed in this manner. Then after chosing

J. Phillips, Pontypridd, as a Counselor to Wm. Phillips, in place of Thos. Pugh, the meeting was closed in the usual manner.

At six, several brethren preached in Welsh and English, in Merthyr and Georgetown, to very large congregations; and thus ended the best conference anyone could remember.

W. PHILLIPS, *President*,

J. DAVIS, *Scribe*.

MISCELLANEOUS.

REVEALING MYSTERY.—In a Sunday school, in one of the chapels in Dowlais, lately, a verse was given to the scholars to explain, and the verse in question was, "Blessed are the meek, for they shall inherit the earth." The scholars could not fathom the mystery, until the minister arrived, who when he arrived opened his mouth in wisdom, and revealed to them the mystery as follows:—"The queen has soldiers in this place, does she not?" "Yes," was the answer. "Consider that those are instructed to go to war, and are killed in the war; thus, through their meekness in responding to the command, they shall inherit the earth by being buried in it." This, said the reverend, is the meaning of the verse!—*A. Clark*.

WIT.—One of the Saints was bothered by a sectarian friend, who asked him frequently, "When are you going to Jerusalem?" Some time later, the friend, in a Christmas carol, said that she was "going to the town of Bethlehem;" then the Saint asked her to let him know when she was going, so he could have her company as far as *Jerusalem*.

A SEXTON AND A SAINT.—One of the Saints was willing to prove to a sexton the continuation of "apostles" in the church of Christ, on the condition that he prove the *placement* of "sextons" in it. The sexton retreated.

AMUSING.—A young girl said lately, that she would like to be buried in the new cemetery, since it was prettier and *more healthful* than the old cemetery.

"APRIL FOOL."—We are told, that the 4th verse of the tenth chapter of the book of Esther, refers to the beginning of this foolish tradition. It is better for everyone to look it up for himself, for our time is limited, and our Bible is not at hand.

BARGAIN.

If you see something cheap and good,
Take this advice,
That it is expensive at any price,
If you can do without it.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 5.]

MAY, 1849.

[VOL. I.

THE "SPIRITUAL GIFTS" IN THE COURT OF THE ENEMY.

"UTTERANCE OF WISDOM."

WE are now ready to comment on the "utterance of wisdom," as the first gift of the Spiritual Gifts, which is judged in the court of the enemy. There is sufficient in the name of this gift to discover the truth about it, for those who have a bit of common sense. It is God who imparts it, and it derives from above through the Spirit. A man can spend his life in college, and after everything come out deprived of the utterance of wisdom; for college no more prepares a man for receiving the gifts of heaven, than does a cowshed. The Greeks sought after wisdom, and received it; but from where? Not from God, rather from the academies. As for this human wisdom, the Mormons assert "that it is complete foolishness to think that it is necessary in order to preach the gospel." "It is doubtless," as Mr. Observer says (in the *Star of Gomer*, Oct. 1848), "that all the Apostles, and proclaimers of the gospel, received assistance from the Holy Ghost (through the utterance of wisdom), in their deficiencies; as when Christ urged his disciples not to give thought to what they would say when brought before the rulers, for the Holy Ghost would teach them in that hour what they would say. All the apostles possessed wisdom in the proper sense of the word." That is the wisdom of the gift in question, and nothing else; but the apostles did not learn it in college, or the Greeks would also have learned it. Then, the Observer, in an attempt to show the superiority of

college over the apostolic way of preparing men for the ministry, equates the "utterance of wisdom" with "speaking with strange tongues!" He asks, "How can the gospel be preached to the world without learning, and an acquaintance with the different languages of the different nations and their inhabitants?" Also, "If the Mormons wish to do this without wisdom, or learning [linguistic, of course], how can they preach their gospel to the world? Will some of the Welsh preachers preach in the English language, without their having had the least knowledge of that language beforehand? If they say they cannot, I shall answer that that is how the apostles did it; and if they claim the same gifts and ability as the early brave men who preached the gospel of the kingdom, they must do it in the same manner." By saying that, the Observer supposes that one cannot possess the "utterance of wisdom," without being learned in strange tongues! What were the apostles given by the Spirit, when they were brought before the councils? Strange tongues, certainly; for nothing else, according to the words of Mr. O., could be the utterance of wisdom! Whatever was spoken in a strange tongue, was the utterance of wisdom, of course. But we will wait for the Observer to prove that any of the apostles, or their followers, had been *preaching* through the medium of the "utterance of wisdom" of the strange tongues. Let him, if he can, convince us that the speaking in tongues on the day of Pentecost was preaching, by the time we come to discuss the gift of "Speaking in Tongues." Further on, the Observer says, "Inasmuch as it is possible for present-day preachers of the gospel to learn the languages of the different nations of the world, what need have their talents of the gift of speaking in a strange tongue, as the apostles received?" Our answer is that there is as much need to endow the illiterate miners of our country, who enroll in the academies to learn languages to preach in this age, as there was to endow the fishermen of Galilee for the same purpose in their time. If it is possible to learn languages now, it was possible to learn them at that time also; and if God could endow them such gifts at that time, why not now? But the reader should understand that we do not believe that God ever endowed anyone with the gift of speaking in tongues, to make him fit to preach; for it is easy enough to preach to different nations, by beginning with those who know the language of their neighbors. That is how the "eternal gospel"

speeds across the world this last time. For this kind of preaching, God endows his servants with the "utterance of wisdom," which the college professors and wise men of the earth consider as nonsense and foolishness. It is just as impossible for Mr. Observer to comprehend the "utterance of wisdom" now, as it was for the Greeks of old; for from the same medium, namely academies, the two parties believe that true wisdom derives. Let no one think that the Saints disregard human wisdom; that is good in its place, and beneficial; but when used to take the place of God's wisdom, and to attempt to make preachers for him, it deserves immediate condemnation. The Saints are in favor of human wisdom and learning, as long as they do not go against God's wisdom; but when human wisdom begins to use explanations that are contradictory to divine wisdom, then it is high time to turn a deaf ear to it. It is best to place human wisdom following the divine, by agreeing with "These signs will follow," &c., than to place the divine following the human, by disagreeing, "They will not follow." If everyone followed Jesus Christ, Peter, Paul, and the others, they would be shameless Mormons; but by following the human light that is given to enlighten their brighter light, men continue as wise and well-accepted Methodists, Independents, and Baptists. To prove our point, we urge anyone to go to our country's pulpits to imitate Paul's preaching of the unchanging gospel, and proclaim anathemas on everyone who preaches anything other than "Desire the spiritual gifts," "forbid not to speak with tongues," "despise not prophesyings," &c.; and soon the pulpits would be seen shutting out all who would preach through the "utterance of wisdom" of that apostle, while there would be a welcome to them, when their human wisdom cast doubt on his words! Now, "If any of you lack wisdom, [instead of going to college to inquire] let him ask of *God*."

"UTTERANCE OF KNOWLEDGE."

Mr. Observer says, "It is likely that this gift is what was meant by the supernatural knowledge imparted to the Christian prophet, who had the gift of prophecy mentioned in 1 Cor. xii, 10. The gift of the utterance of knowledge was a kind of inspiration to explain correctly the prophecies, because of that which is called, in chap. xiii, 2, *prophesying*. But by this gift, Capt. Jones means, the 'certainty' that the Holy Ghost gives to the children of God that they

are his children, and members of his church. My objection to that, is that what proved them to be members of God's church, were the miracles they had seen before joining the church, or all the gifts combined which they had witnessed." That is a superb statement, is it not? If the Captain says that *certainty* is the "utterance of knowledge," the Observer says that it is *prophecy*! Do these dear men know what they are talking about? Whatever is knowledge, is, without doubt, certainty; and if the children of God know that they are his, that is knowledge (in "utterance," if you will), and where there is knowledge there certainty is also. Where there is prophecy, there is no certainty until it comes to pass; and where there is no certainty, there is not much knowledge there. Each one of the Saints experiences knowledge, according to the promise (John vii, 17); but the "utterance of knowledge" is given especially to those who desire the Spirit, so they can teach others "what they need to do to be saved." We see that everyone possesses this knowledge, but not everyone has the utterance to proclaim his knowledge. How did the Observer come to understand that it was through miracles that the men of old had certainty that they were the children of God? Was it miracles that Christ meant in the promise, when he said, "Ye shall know of the doctrine?" Is it not the Holy Ghost that testifies jointly with our spirit, that we are God's children? If miracles were the certainty of the children of God, what would be their certainty if the false prophets were to bring down fire from heaven before their eyes? Those who know that they are God's children, came to know that not through miracles, but by their Father's giving them his Spirit to reveal it unto them. Our Observer says that the "best proof to know whether one is a child of God, is for him to search himself to determine whether or not he loves God and his brethren." Many a man can search himself his entire life, and love his brethren with all his heart, and after everything he considers himself as serving God, as did Saul of Tarsus of old, while persecuting his children! Can Mr. O. name someone from among the Methodists who has come to recognize himself as a child of God, by searching himself, and loving God and his brethren? If the "spiritual gifts are not absolutely essential for salvation," there is no doubt that revealed knowledge is essential; for "this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou has sent." And who dares say that Christ is the Lord, or that he

knows him, except through the "manifestation of the Spirit?" If Mr. Observer, and the denominations of our land, do not know God in this manner, in vain are all their beliefs, their fear and their trembling, their feigned love, their contradictions, their academies, their long faces, their wise reverends, their yearning for a sign, and their hatred of "Satanists"—all this is nothing more than men "ever learning, and never able to come to the *knowledge* of the truth;" "and having a form of godliness; but denying the power thereof."

"FAITH."

"Faith" is the third gift that has appeared in the enemy's court. We are grateful for faith, for through it we have come to a certainty of the things for which we had hoped; and we shall endeavor to see that it is treated fairly, if at all possible. Mr. Observer says that "faith" is guilty of being dead faith, miraculous faith, and redeeming faith; and that it is more than one. Now we ask, what is dead faith? Well, believing that we can have forgiveness of sins by baptism, and still not be baptized, which is faith without works. What is miraculous faith? Nothing more than believing that God can save someone, as easily as forgiving his sins. Well, what is redeeming faith? The same thing as the first kind of faith before dying, and the same as the second kind when in action. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," says Jesus Christ. If someone wishes forgiveness, let him believe that he will receive it; if someone wishes strength, let him believe that he will receive it; if someone wishes a confirmation of the Spirit, let him believe that he will receive it; if someone wishes love, let him believe that he will receive it; if someone wishes a healing of his leg, let him believe that he will receive it; if someone wishes rain, let him believe that he will receive it; and since all things have been promised, we say, if someone wishes a sign, let him believe that he will receive it; "for all things are possible to him that *believeth*." Now, it is understood that more faith is needed to heal a leg, than to receive forgiveness; and that even more is needed to move a mountain, than to heal a leg: but who understands that this is making more than one faith? The degrees, or the different works of one faith, are what cause the Observer, we think, to see three. Most people who are obedient to baptism, have sufficient

faith to receive forgiveness; but that faith is present in some to such a degree, that it can be perceived through the gift of "discerning of spirits," and they are healed through it directly, as did the lame man of Lystra (see Acts xiv, 8, 9). After "*perceiving* that he had faith to be healed," he was told to stand upright on his feet. Such powerful faith is a gift from God to some, while others have to be content with sufficient faith as is necessary to receive God's assistance to continue with his work. Faith is very different in its size in men; someone who has as much as a grain of mustard seed, can say that he is "*to another* faith;" but who can say that he who has believed the gospel, is deprived of a grain that is less than that faith? The Spirit considers a grain of a special size as a gift or a "*talent*;" for it is so generous, that it does not consider a grain much less than a grain of mustard seed in faith, worthy of the name. And besides that, faith, in general, is something that is produced by man himself, as Christ suggests to the father of the deaf and mute boy, namely, "*If thou canst believe*" (Mark ix, 23); and such faith is required of everyone to be accepted into the church, and also to assist in its growth, by taking a grain from the Spirit to add to it to make it a *gift* of faith. We can account to the Observer why those ten who came to Christ to be cleansed, did not have sufficient faith to be saved: directly after they had put their faith into action to be healed, nine of them let their faith die, so that they could not believe anything anymore. Had they continued to keep their faith alive, and been able to believe other things, as well as believing to be healed, they could very well have been saved. Thus, it is quite clear by now, that the same faith that is exercised by the gardener as he sows his seed, by the believer as he obeys the gospel, and by a child of God as he seeks health, is that which God himself exercised when he said "*Let there be*" to the creation; with this difference, that the way from the first to the last is "*from faith to faith*," until reaching perfection.

"THE GIFT OF HEALING."

This gift is treated more gently in the court than the others, since it is not reviled to the same extent. It is allowed that it is the Holy Ghost that has placed it in the church, and that it has not been administered outside of it. "To those who are in the church," says O., "is the promise. 'Is any sick *among* you? let

him call for the elders of the church.' Faith was necessary in the receiver as well as in the one administering, that is as much as this,—'let him *call* for the elders of the church.' And next, there was certainty in the proper practice and the appointed means. Failure is not possible, if one but anoints with oil, and prays with faith; for the verse says definitely, if one but does that, the prayer of faith shall heal the sick. It is not perhaps the prayer will heal him; but '*shall* heal the sick.' There is no way to escape from the fulfillment of the promise, if the conditions are met." This is how Mr. Observer speaks of this gift. *Calling* for the elders to the sick person, was all the faith necessary to heal him! If so, *asking* for Christ was sufficient faith in the father of the deaf and mute boy to cast out the devil (Mark ix, 22); but Christ's words on the occasion were, "If thou canst believe,"—which shows that God expects faith in everyone who is able to act upon it. The Observer does not mention that the gift of healing "to *another*," is like the other gifts; and that shows not a small amount of cunning. He thinks that every sick person in the church can be healed as well as anyone, if he but performs the small task of *calling* the elders. But, perhaps no one happened to be sick, except those who possessed the gift; or perhaps just the elders were the only ones who had that gift. Regardless of that, the lame man of Lystra possessed such a gift; and it was through this that he received the blessing. The promise is to everyone, on conditions, and according to the will of God, to receive healing by anointing and the laying on of hands, in the name of the Lord; but it is not reasonable to expect success on every occasion. The continuation of James's words (chap. v, 15, 16) explains the cause of this. After "And the prayer of faith shall save the sick, and the Lord shall raise him up;" it reads thus—"and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and *pray* one for another that ye may be *healed*. The *effectual* prayer of a righteous man availeth much." We see now how many things are necessary, besides "calling" for the elders, for the purpose of being healed. It is not only necessary to confess our faults to one another, but we must pray for each other as well; and not just any kind of prayer will do, rather an *effectual* prayer, and that only by a *righteous man*. Such prayers "availeth much," but it is not said that they will be certain of succeeding every time. The purpose of James's directions was to show what was required to have success.

We do not wish to make God seem false in his promise, as the Observer does (for he does not offer one proof that God goes back on his promise); rather we wish to show that it is mostly men's fault if they fail to receive what they ask in the Lord's name, and that it is God's wisdom not to give to his children every time they ask. If the Observer's illogical reasoning is true, that "there is no way to escape from the fulfillment of the promise, if the conditions are met," none of God's children would die, if they called for the elders of the church when they were taken ill! This form of reasoning is unworthy of a man who is searching for the truth; let us leave that to those who are searching for all deceit, except for their own deceit. Because Capt. Jones says that "some members are so weak that they cannot receive healing at once, like Timothy and others of that time, and we must continually administer to them, and to pray earnestly for them," he asks, "Are any of them weaker than the woman with the issue of blood," &c.? Was it a *weak* woman who said, "If I may but touch his garment, I shall be whole?" When Christ "saw their faith," he would most often heal; and we know of not a single example for which it cannot be said that the recipient had no faith, except for those who were dead or out of their minds. The best way to determine whether those receiving blessings had faith, is to read the New Testament, and try for ourselves in this age, to obtain the same blessings. But let us not think that the elders of this age are Jesus Christs and apostles, any more than those in the past; there is need for reason in all things. Further on, Mr. Observer comments about the words of James, as follows:—"We need not hesitate in having complete certainty of healing when the proper practice and means are used, and there is no account of ever failing in the age of the apostles." If we have no account of failure, neither do we know of any story of their ever having succeeded, by anointing and by the laying on of hands; and we can hesitate greatly as to whether they failed frequently, yes, very frequently. If the saints of that time obeyed the words of James, it is reasonable to think that they called for the elders, when they were sick; and if they were healed every time without fail, it is not possible that any of them ever died! But, is that true? Because the Saints believe that Timothy and Trophimus failed to be healed through the ordinance, the Observer asks for proof that it was administered to them; and he says, by the way, "that the apostles had the right

to pronounce curses, as well as blessings, on those whom they deemed worthy." It is true that we cannot give an account of the ordinance being tried on any of them; but everyone can see that Paul was not cursing Timothy, when he urged him to take wine for his stomach, and his frequent weakness. Paul sought to heal him somehow; and because he was urging him to take medication for his ailment, it appears that the ordinance had failed. Why did Paul not instruct him to call for the elders, if the ordinance was certain to be successful every time, and if he wished the blessing of healing for him? Failure follows the ordinance when there is insufficient faith; and frequently it leaves the transgressors weak and feeble, and many it leaves sleeping. (1 Cor. xii, 30.) We are sorry to say, that the Observer knows nothing of "delivering to Satan for the destruction of the flesh, that the spirit may be saved;" and we are sorry also, that he is not a suitable object to receive knowledge of such things, while he fails to receive the lesser things. Mr. O. says also, that "to those on whom the Apostles pronounced judgment, this gift was administered, i.e., those who repented of their sins, and confessed their wrong doings, and also the request was answered without fail." Where did the Observer get hold of this information, we wonder? Such assertions are so illogical. That is sufficient about the gift of healing.

LETTER TO BROTHER J. DAVIS:

"Vitium alitur tegendo."

DEAR BROTHER DAVIS,—Your third question, in the April TRUMPET, is, "How much good did Roberts from Rhymni, and Davies from Dowlais, do by lecturing against the Saints?" Much good, I say, in many ways and means. Together with the scores in Merthyr and Dowlais who can testify that the above two were instruments in opening their eyes to perceive the truth of the Saints, there are several in Aberdare, among which, with grateful spirit, I count myself; and I can testify boldly in the day of judgment that it was the Review of brother Capt. D. Jones, on the Lecture of Roberts from Rhymni, that was the means of convincing me of the deceit of the religion that I professed, and, like Saul, which I followed with great zeal. I knew practically nothing about the Saints, or

their religion, until the Rev. W. R. Davies came to Aberdare, to show their deceit; but to the surprise of my mind, the more he shouted, pounding the Bible and the pulpit, "Great deceit, infernal hypocrisy, and pitiful darkness of the latter-day Satanists," all the greater shone the principles of the Saints, like rays of godly truth, until I was caused to begin to believe, that if these men were Satanic, that his *satanic majesty* had more of the godly truth of the Bible, than did the religion that I professed. He intended to destroy the principles of truth, by maligning the characters of those who professed them, with the witnesses of their enemies. In my opinion this was nothing but stupidity, and those who would believe them were stupid; for there are sufficient facts to teach us that the witnesses of enemies are nothing less than deceit and lies. His fury at the pulpit showed that he was their deadly enemy. I myself decided not to believe, or judge, until I could obtain a better basis than the assertions of my friend, whose patience was no doubt softened by the fire of the indignant passion which was working to the point of boiling the frothy sweat of his forehead, which, if given a fair chance to judge without bias, would possibly have been an adornment to the truth.

The Reverend Mr. Roberts, Rhymni, came after him. Davies had opened the windows so wide to the light of the truth, as it was in Jesus, to shine its heavenly beam into the dark prison of the traditions of stupidity where I had been for nearly twenty years. But I completely failed to break the chains of ignorance, the sectarian seal, and the strong door of shame, until the Rev. E. Roberts came out with his treatise against Mormonism, to give it a martyr's death and bury it forever in the land of oblivion: but eternal reverence to his name, he broke the chains of his sect from around me, which at last would have taken me captive to perdition, for teaching, as did the Pharisees of old, the commandments of men as doctrine, ignoring the counsel of God. It is true that I had been baptized, said the sect to which I belonged; but that was now nothing less in my sight than "You met a thief (having in his possession character and authority that did not belong to him), and you agreed with him;" for, by then, Roberts had opened the way for me to escape from the clever fowler's net of Gehenna, to the castle of the kingdom of Mormonism, to be one of the happy subjects eternally safe forever and ever, despite the rebuke of the world, flesh, and the devil, together with all his religious subjects. "*Ex veritate causa pendetur.*"

It is true that the conduct of the religious reverends of the age, for years by now, has had such an influence on my mind, to the point of cooling off the love I had for them, and the faith I had in them as servants of God, although their behavior toward their flock of poor people, proved them similar to wolves, &c. I was sorry, while I was with them, to see their greed for money. For example, the Rev. —, Dowlais, told me once, "If offered, in some other place, five pounds a year more than I am enjoying at present, I would leave this place immediately." What, I say, can this be, but loving the fleece more than the flock, the gold in the temple more than the temple, the gift on the altar more than the altar! No concern for the flock, the temple, or the altar in Dowlais, except to get five pounds more in some other place. You diligent, hard, troubled workers of Dowlais, is such a man worthy of your trust, while according to his own testimony (as judgment day will testify), five pounds a year is more to him than your souls, your temples, and your altars. Sad to think that altars and temples of God, and immortal souls, are worth less in the sight of their teachers, than five pounds a year! What, say I in surprise, would the hundredth part of young pigs be worth more than all the souls, temples, and altars of the teachers of the people in Dowlais! Is there an example of such a thing among the Pharisees, on whom the Savior pronounced eternal woes? Many colleges have the poor people kept for three years, to teach the doctrine of Theology from creation to the day of judgment, English grammar, a little Greek, Hebrew, and a little Latin; all very well, so far. I would love to have the teaching advantage myself, but not at the cost of the poor, and not at the cost of saying afterward, "I shall not preach the gospel cheaply to the poor, even though I have hundreds of pounds per year." I would rather break the rocks of the road, than do that. It is sad to go on, and tell my experience further while among them; but it is better to tell the truth, for the day of detailed accounting is near; and if I do not tell the truth, their blood will be required at my hands, just as the blood of their congregations will be required at their hands. Besides, brother Davis, you know that they delight in circulating all manner of lies about us; let them do so: we will also circulate the *truth* about them, and time will crown the latter, as usual, with the wreath of victory. Many times have I thought, while hearing and reading their lies, the one about the other, in the monthly

publications of the age, that their conscience has been seared, as with a hot iron, so that I am not surprised that such who could accuse each other publicly in the publications of the age, with every name and lie,—are completely free to do the same thing now on the characters of the Saints. This shows to the people their character in its proper shape and color.

When in their midst, I was like Lot in Sodom, in a tired spirit, as I saw their inflated and boastful spirits, so full of self love, until I was afraid they would burst, like the toad that reached the size of a bull. Before every welcome, their pride and their ingratitude were so great, that it caused me and my life's partner to believe they were deserving the character of being ungodly, unloving, &c. Who of all the poor of Wales, that have sustained the values of timeless "propriety" with thousands of meals, despite being without many times—who amongst them all can testify having received as much as one meal in return? When traveling, hungry, and thirsty, and tired, have they dared to call on those reverends who had so many times feasted at their table? Goodness gracious! the look of the reverend's wife would be sufficient to break one's heart, and make the tired traveler choose to go hungry until arriving at his old cottage, believing that the hospitality of a bishop (like the spiritual gifts and godly power) are something of the past, that no longer exist; when the former, perhaps, would receive a welcome, some reverend would, with his flattering smiles, with some dubious story, fish for a shilling from the poor man for "a good and worthy cause," while at the same time proclaiming his anathema on those whom they call Jacks, setting their character out with the greatest scorn and disregard, because they extract money from the poor people and eat them up! Has such a perfect *likeness* ever been portrayed of the similarity that exists between the thought, opinion, and life of the reverends of the age, and the description of them in the last days as portrayed by the apostles of Jesus eighteen hundred years ago? Are they not like the false teachers of old, praying for a sign, and like Belial asking for a miracle, even from their pulpits, shouting in the next breath that miracles no longer exist. Then the next word in the prayer is to pray to their God for "success, and for him to bare his strong arm now as before." What is that except to show his power in a supernatural manner now as before? Then "heal the sick, feed the widows and the orphans, now

as before. It is very dry, and the fields are crying for rain; command it to come down now, as before; or, it is very wet, and the fruit of the earth is rotting; secure the clouds, and command the sun to shine now as before; for thou art the unchangeable God, and thy power is the same, and thou mayest simply say the word, &c. The dreadful plague is ravaging our inhabitants at our side; O, may thou stay the plague now as before," &c. O, Wales, who are the hypocrites, the deceivers, and the stupid ones, whose stupidity the little children are beginning to perceive clearly? In a crisis praying for God to act now in a miraculous manner as before, as good in his speech as one of the Saints. The Spirit of God showed to his early servants, the character of such teachers in the last days, "trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a *form of godliness*, but denying the power thereof: from such turn away," which we have done, and which I shall do with the help of the everlasting God. *Deus protector noster*. And if you permit, our worthy *Star* will shine their portrayal, with its *trumpeting*, not from Cardiff to Holyhead, but through every neighborhood, and on every hill where there be a Welshman, with eyes to see the portrayal, and ears to hear their verdict, if they do not repent soon, and believe the gospel, and give obedience to its laws, and receive their baptism for the remission of their sins, as they received the gift of the Holy Ghost; because for their comfort, the word is true that Jesus Christ has come to try to save sinners, of which the foremost are such who have been portrayed. I was in their midst having the same character, with everyone praising me for my generous spirit, &c.; but, thanks be, now I have received mercy, for having unknowingly persecuted the people of God, by believing their lies. About eighteen months ago, I had the unspeakable honor of receiving membership in the church of Jesus Christ, among the Saints, who receive spiritual nourishment, the godly blessings Jesus promised to all members of his glorious body; and from my former friends, I have received plenty of persecuting lies and every unkind word. I have baptized over 100, all having a certainty of faith, and many of them preaching the gospel in the fulness of its blessings.

Yours, in the bonds of the everlasting covenant,
Aberdare, May 10, 1849.

WM. HOWELLS.

THE HERO AND THE SPIDER.

IN Iscoed-celyddon, the country's brave king,
Took his armed forces to battle in a war;
He fought to bring down the tyranny,
And his enemy obstructed him with great might.

Despite the hero's effort on the bloody battlefield,
In the worthy cause of his country's rights;
Although he fought bravely and tirelessly,
He was forced to give up—he was defeated.

He went for a second time his hopes high,
The victory would turn splendidly in his favor;
But to his disappointment, things turned out badly,
He was forced to give up—he was defeated.

He went again to try with confidence intact,
Thinking he would win the battle fairly,
But again, despite attacking, he was disappointed,
And many of his soldiers were killed.

The king again returned bravely to the field
To battle against his cruel, ugly, and angry enemy;
But, despite his bravery, his confidence, and his faith,
He was bested again—he was defeated.

Thus his patience remained in good form,
Until he had fought bravely eleven battles;
Each time he fought, he was defeated,
And now he returns, deeply cast down.

On his way home, he felt extremely tired,
And he went to a nearby barn to rest;
And there he sorrowfully lost his faith,
That he would ever be victorious.

While he lay down quite feebly,
A spider caught his rapt attention;
He watched it try to ascend its web,
But despite all effort, fail to reach the top.

The spider tried again to climb the web,
And the hero rose to watch it;
But the spider, because it was weak,
Failed again to reach the top.

It tried constantly to reach its target,
But after each attempt down it came;
And the king, seeing such great patience,
Said, "I've now found a brother of mine."

The little spider made another attempt,
Although its strength was weakening;
And at the twelfth attempt it went,
And achieved its chosen purpose.

The king then happily instructed,
 His army to gather courageously,
 And go to battle—though with heavy hearts,
 But with great patience, THEY WERE TRIUMPHANT!

All those who pray, but who do not find success,
 Do not give up until you have tried many times;
 If you have patience, you will succeed, I know,
 You will remember the patience of this worthy king.

I. M.

MR. JOHN PUGH AND THOMAS PRICE, ABERDARE.

TO THE EDITOR OF ZION'S TRUMPET.

SIR,—On the 30th of April, an Issue of that month's TRUMPET came to hand, in which you have directed a few comments to me in a personal way, in which you refer to a letter I sent to Mr. J. Pugh from Aberdare, to *accept* a challenge *from him*, and not "inviting him to come to debate" with him, as you say. I would never consider extending an invitation to debate John Pugh, or any other man of similar character. What! has John Pugh already retreated from the field? Has he changed his mind about a public debate? Did he judge that "discretion is the better part of valor" in this regard? Would it not have been more considerate of the giant to let me know that he had slackened his bow-string? He had no idea how much fear, trembling, and fright have been lurking in my breast every since I received his *challenge*. It would have been terrible had I died of fright on the day of battle, and had my poor wife had to press charges of *manslaughter* against Pugh and his *challenge*. But, on *your* advice, John Pugh has hidden his person under the thick cloak of the Editor—yes, the Editor—the person who has the sublime privilege of writing in all the authority of the word *we*. It would have been wiser for him to counsel with you, before issuing his boastful *challenge*,—and especially before boasting, untruthfully, that I, in fear of him, had refused to accept his *challenge*. The truth is, Mr. Editor, that John Pugh, as he himself has said, thought that I would leave his letter completely unnoticed; and then he and his brothers could boast all over the neighborhood, "that a Baptist minister was afraid to debate with John Pugh." That is the truth, is it not, Mr. Pugh? Give fair play to your conscience, for once, to answer

truthfully. But the Baptist minister (poor thing) was so foolish as to believe that the giant was serious. And what was more natural, seeing a man standing at his full height, his coat on the floor, his waistcoat at his feet, and his shirt sleeves rolled up to his shoulders,—and he claiming he had come to do battle with me in the name of the God of the armies of Israel? And to quiet the boy, I agreed to stand up to exchange a few blows with him. On the quiet, I believed that a few, yes, a very few regular blows would do the trick. But dear me! such a disappointment! “I did not,” said Mr. Pugh to David Hughes, “I did not think that Price would take any notice of my letter;” and he might have added, “that was also my hope.”

Now, Mr. Ed., since you have taken the cause from Mr. Pugh's hands, and put it before the public, and since you wish to change the form of debate, it is only fair to me and to the public, for you first of all to publish in the TRUMPET Mr. Pugh's letter to me, and the letter I sent as an answer to him; thus the beginning of this business will be understood. I wish this too, because John Pugh and his friends have been so diligent in spreading unfounded and malicious lies with respect to the letter and its contents; thus it is only justice for both letters to appear at the same time on the cover of the “*Star*.” After that, I shall accept your own *challenge*, and on the terms I offered to John Pughe in the answer I sent to his *challenge*. I have no objection to carrying on the debate in writing, instead of debating face to face, if it is done fairly. But it is not usual for a correspondent to hold a debate in a publication with the Editor of that publication. There is too much authority in the hand of the Editor for it to be fair to the correspondent. Yes, there is remarkable authority in the word *we*. Again I say, I have no objection to meeting the WE of “Zion's Trumpet,” on fair ground.

I cannot comment on your article on the “Doctrine of Baptisms” at present. We will have many things to discuss before coming to the “Doctrine of Baptisms.” Remember, I do not intend to jump from place to place with you, any more than with Ioan Pugh. It is better to bide our time, and get everything in order. As embracers of a new and different religion from the one believed by the majority of the religious world, the “burden of proof” rests with you. Then it is necessary for you to begin in the beginning, with whatever you like, unless you need to use an article or two to clear

away the worthless things that may surround the subject. By providing space for this in your next issue, you will please,

Yours humbly,

Aberdare, May 9, 1849.

THOS. PRICE.

[We are pleased to see Mr. Price defending himself, but we would prefer to see him defending some principle. We could write much in answer to the foregoing letter, but who would benefit? We have reason to be silent from now on about our brother J. Pugh, since his course recently ended in death. That Mr. Price received some letter from him, is known; but we do not know its contents, or the reason it was sent, and we do not consider that worth knowing. This, sir, we do know, that we were not in error when we said that you, in your answer to Pugh, "offered to come to debate with the public voices of the Saints in Wales, concerning the main principles of our religion." You refused to debate with Pugh, because of his character; and instead of accepting Pugh's challenge, you gave your own challenge again, by saying "that it was required to have a man who was recognized by the Saints in Wales as their public voice, and in whose hand they would be content to trust their cause." With this the "WE of 'Zion's Trumpet'" leapt forward, and supposed himself sufficiently public to accept, on conditions, the new challenge of Mr. Price. But, it makes no difference to us, if it is judged that *we* are guilty of challenging first; and, consequently, there is no reason to debate more about that, neither to publish the letters which belong to the dead. Furthermore, what prevents us from beginning on any subject? How is it that we wish for Mr. Price to jump from place to place? It is true that we showed him one place, but he jumped over that to another place. If the "burden of proof" rests with us, and if we are the ones who are to "begin in the beginning," who but ourselves is to judge what is the beginning, since there is nothing left to do on Mr. Price's side. In order to keep Mr. Price at his task, if he does not grasp the "Doctrine of Baptisms," let him grasp something from the Mormon books which he can borrow or purchase from the Saints of Aberdare, and let him choose his "beginning" from those, and we (in someone else's name, if he wishes, as other editors frequently do) will review what he writes to the TRUMPET. What can we offer that is fairer? If showing our deceit is a good work, it is better to stop wasting time chatting with us before beginning.—ED.]

CONFERENCE REPORTS.

EAST WALES CONFERENCE.

THE gathering of this Conference was held in Newport on Usk, on the 1st and 2nd of April. Brother Henshaw was chosen to preside, who, after addressing the congregation, called for the representation of the branches; it was found that the conference contains

17 elders, 18 priests, 16 teachers, and 6 deacons; baptized since the last conference, 116; total, 343. The number of branches is ten. The Saints and others were addressed by a variety of officials, during the different meetings, in a very effective manner. It was decided to support, with prayers, Brigham Young and the Twelve, together with the President W. Henshaw.

W. HENSHAW, *President*,

J. OWEN, *Scribe*.

DENBIGHSHIRE.

The gathering of this Conference was held on the 21st of April, in Newmarket. The meetings were presided over by brother John Parry. Three branches were represented, containing 73 members, among which are 5 elders, 6 priests, 4 teachers, and 2 deacons; and 19 have been baptized since the last conference, and 5 have emigrated. Four brothers were called to offices. Unusually good meetings were held through the day.

J. PARRY, *President*,

W. PARRY, *Scribe*.

CARMARTHENSHIRE.

The first gathering of this Conference was held in the Marketplace, in Carmarthen, on the 22nd and the 23rd of April. It was presided over on this occasion by brother Howell Williams. After calling on the various presidents to give an account of their branches, it was found that there are seven branches in the conference, containing 482 members, of which 27 are elders, 29 are priests, 24 are teachers, and 11 are deacons; baptized since New Year's Day, 86. Many had emigrated from this conference. After this, the meeting was most ably addressed by brothers William Phillips and Abel Evans. In the afternoon, several were called to offices, and six new branches were organized; and W. Phillips, A. Evans, and Thos. Pugh were called on to address the meeting. In the evening, again, the foregoing brethren were called upon, and others, to explain further the principles of the gospel. The next day was spent in a similar way. Both "days of delivering talks" were beneficial and edifying to all, and many said that never before was such a good conference held in Carmarthen. It is believed that about four or five thousand were present, including a variety of reverends, gentlemen, merchants, craftsmen, &c., which all listened courteously and attentively. The Mayor of the town was thanked for all his kindness in providing materials for the *stage*, &c.; and the police for

their useful service on the occasion. Five were baptized between the meetings, and there are signs for hosts to obey soon. In the Council, Tuesday morning, it was decided that every president is to collect contributions in his branch for the temple in Zion, and to keep a record of the good will of each one; also that each branch is accountable to its president, and the president is accountable to the Conference President, for all books received each quarter.

H. WILLIAMS, *President*,

ISAAC JONES, *Scribe*.

MERIONETHSHIRE.

The gathering of the Merionethshire Conference was held, in the Angel Hall, in Dolgellau, on the 29th of April. The branches of Ffestiniog, Harlech, and Machynlleth were represented; the number of members is 56, containing 11 elders, 4 priests, 1 teacher, and 1 deacon; one was baptized in the last three months; 23 have emigrated. Addresses were given by a variety of brothers on this occasion.

E. EDWARDS, *President*.

WEST GLAMORGAN CONFERENCE.

The gathering of this Conference was held, in Trade's Hall, Swansea (which can be considered a convenient chapel), on the 6th of May, under the presidency of Thomas Pugh. In the morning, the branches were represented, which are 15 in number, containing 260 members, of which 32 are elders, 33 are priests, 19 are teachers, and 7 are deacons; 23 have been baptized since the 15th of April. Those present were addressed in Welsh and English, by brothers W. Phillips and J. Davis from Merthyr, Howell Williams from Carmarthen, and others, most particularly about the first principles. The chapel was overflowing with responsible listeners, who gave indications that they were satisfied with the teachings they heard. A preaching meeting was held there also the next night, when the place was filled to capacity to hear R. Williams from Blaenafon, Wm. Evans from Rhymni, and W. Phillips, preach.

THOS. PUGH, *President*,

D. WILLIAMS, *Scribe*.

ANGLESEY.

The Conference of this county was held, on the 8th of April, in Menai Bridge. The conference contains 2 elders, 2 priests, and 2 teachers; 4 baptized; a total of 16. David Williams was chosen as a counselor to Abel Evans. Several were called to offices.

A. EVANS, *President*.

MISCELLANEOUS.

LEMONADE POWDERS.—In order to make a good glass of *lemonade*, take 2 grams of powdered white sugar; 5 grains of powdered ginger; 26 grains of *carbonate of soda*; then combine them all and place them in some blue paper. Also, put 30 grams of *citric acid* in some white paper. Then when you are thirsty, place each one in half a glass of well water, and after pouring one half glass into the other, it will be ready for you to drink.

RAIN, SNOW, &c.—*Rain* is caused by a cloud moving to a colder space, where its particles gather together, and become too heavy to float in the air. Snow is caused when the cloud freezes before changing into water. *Hail* or *Hailstones* are caused when the drops freeze while falling as rain. *Dew* is what falls from mist that rises in the morning. *Fog* is a cloud floating on the face of the earth, and a *cloud* is fog floating in the sky.

A GOOD WORD.—A Dutch proverb reads like this—If my house is burned, if I drop my anchor, if I miss my ship, I can still save myself; but if I lose my good word, I lose everything.

LISTEN!—Has someone hurt you? If so, take revenge bravely; disregard it, and you will have begun the task; give forgiveness, and the task will be finished. Someone who is lower than himself is above being offended.

LACK OF MEMORY.—One of the Independent preachers was once preaching about God's design; and about half way through his sermon, when his oratory was reaching its peak, he started to talk about some promise made by God, shouting at the top of his lungs, "I see it yonder—yonder—yonder—in—in—in—in—; dear me," he said, snapping his fingers, "now I can't remember where!"

REMARKABLE.—It is said by people in the environs of Dowlais, that the Saints who emigrated to California by ship had nearly starved, with their feet sticking out of their shoes as they *walked*! Strange they did not insist on better shoes, when traveling at sea.

AMUSING ANGER.—Amusing anger is being angry with an editor for not sitting down for half a day with everyone who calls at his office, to read to them first the news he is in such a hurry to publish for the public! Only a portion of God's Spirit will bring these people to their right senses.

THE SPIDER.

I die through my craft.
I dig my own grave;
Spinning the thread of my fragile life,
Weaving my death from my web.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 6.]

JUNE, 1849.

[VOL. I.

MESMERISM.

THE majority of our readers, perhaps, know what Mesmerism is. It is an influence that the spirit of one man has over another, to cause him to go into different degrees of sleep. This is caused by one man's staring into the face of another, and striving to force with his hands all of his influence into his constitution. In order to exercise such influence, it is required that the recipient give himself completely to the will of the mesmeriser; and the former must be weaker in spirit than the latter, before he can receive the effect. Mesmerism is certain to be one of the wonders of the latter days, and the first fruits of the special powers soon to be revealed; and it is reasonable to expect many remarkable things in the world, in order to prepare it to behold that great wonder of bringing down fire from heaven in the sight of men. (Rev. xiii, 13.) That will, no doubt, be fulfilled by causes understood to those who do it at that time, in exactly the same way that Mesmerism is understood now, and in the same way that the wizards of Egypt worked their wonders in their time. Mesmerism is a teaching that not many believe; and like all new things, there is considerable prejudice against it: but, despite it all, it is constantly gaining ground, and even some of Wales's reverends have embraced it as the next best thing to the gospel. Principles concerning supernatural influences had been practically banned from the world, before the "everlasting gospel" was restored by the angel; but since

then, such principles are again rearing their heads, and are beginning to gain acceptance. Where there is supernatural power from God, the devil tries to reveal his own supernatural powers, in order to persuade his subjects to remain in darkness. Now, while the Latter-day Saints are convincing many to believe in revelations in this age, by bringing them to have their own proofs; the devil, at the same time, through the priestcrafts of men, and by the means of Mesmerism, convinces many of the same thing, and offers to everyone his own proofs. What would some of the Saints say, if they were brought before someone who had been mesmerized, and if that person could indicate to them how many birthmarks they had on their bodies, in what places, and how much money was in their pockets? What if he could say to a woman he had never before met, whether or not she is pregnant, how many weeks she had been in that condition, and whether the child was a boy or a girl? Because of their nature, these revelations would be as good as any other revelation ever seen; and it is as far above man's normal ability, as is that which the Saints profess. We had read about such things before; but now episodes of that have been appearing in our own town. There are responsible men living here who can testify of one who had been mesmerized, and could tell how many birthmarks were on them, which diseases were in their constitution, how much money was in their pockets, and how many beer drinkers were in a nearby tavern while she was asleep. The one mesmerized testified that she could see everything, inside as well as outside, although the mesmerizer had his fingers on her eyes. What do we make of this? It is not deception; for well-known doctors, and important men, and even those who are recognized as servants of God, testify that it is true, and that it is a great blessing for the age, as it can be of assistance in healing, in revealing mysteries, and in winning influence from the pulpit. We do not wish to say that it is deception; we believe that it is all as true as the turning of the rods into snakes, and the water into blood, by the wizards of Egypt—the raising of Samuel from the grave by the witch at Endor, and the recognition of Paul and his brethren by the young woman with the spirit of witchcraft, &c. There is no doubt that a man's spirit can walk, hear, see, talk, judge, &c., when it is separate from the body, as well as when it is in

the body; and it is natural to think when a man's spirit is in action while separate from his body, that it can see through those materials in which it is able to dwell. A thin material can exist in thicker material without taking up any more room; the same way that a large amount of salt and sugar can be placed in a glass full of water, without causing it to overflow, because salt and sugar particles are smaller than water particles. In the same way, that spirit of man, although it is the same size as the body, can exist in it without causing any swelling or irregularity, because its particles are smaller than the particles of the body. Spirit materials are so thin, that "seven," or even a "legion" of them can dwell in one body; and such spirits can use the tongue of the body they dwell in, and give revelations about the things they know about through their own faculties. Well, it seems, then, that since the body of the mesmerized person is put to sleep to such a degree, this allows the spirit to work by itself, and in this state it is enabled to see further than the eyes of the body, and therefore to report that which is supernatural; and if the spirit is thus liberated, it is in a state of being able to associate with other spirits in this world, which are learning many things by walking along dry places, and they speak with spirits of this kind. These spirits are beings of substance, although they do not have flesh and bones; and there are many witnesses who say that the spirits can force their way into flesh and bones, and cause them to feel their presence. Do not be surprised if some are heard saying that our views are contrary to the opinion of the learned men of the country; we have the right to speak our mind as do others, although many may laugh at us. Many things that are regarded as foolish at first, change their character with time.

We expect that the faithful Saints have sufficient knowledge of the Holy Ghost, that they can distinguish between revelations from God and revelations from the enemy. Spirit is the one, and spirit is the other; and both have ministering spirits, and both impart their nature to their earthly friends. The Spirit of God and the spirit of the devil can influence the spirits of men, and the spirits of men can affect their bodies, &c. The testimony of Jesus is the only thing that keeps men from believing that the powers that are beginning to be

revealed in these days are the power of God. Let all the Saints wake up, and let them not be disturbed by the wonders of the enemy. His miracles are as yet merely beginning. It will be required that the Saints have more of the Spirit of God continually from now on, to recognize what is of God; and in order to have more of that, nothing will be better than taking their counsel and learning to steer clear of such wonders. We do not wish to persuade them to believe that there is no truth in Mesmerism,—we know there is; but we do persuade them to search into the place from whence it derives.

THE “SPIRITUAL GIFTS” IN THE COURT OF THE ENEMY.

“MIRACLES.”

MR. Observer says, in the November, 1848, *Star* that a “gift was that which was given to the apostles, and only to them as such,” while the scriptures say that it was “to another” that it was imparted! He says also that it was the means through which the other gifts were given, and that through it the apostles healed the sick, &c.; although Paul testifies that it was the Spirit that gave those particular gifts. Much is discussed by the Observer as to what constitutes miracles; and indeed that is a very perplexing subject. Many people think that speaking in tongues, prophesying, and healing the sick are miracles; but we say that those are other gifts, and those who have them could be deprived of the gift of working miracles. Some, like the Observer, suppose that a miracle is something above the laws of nature, and contrary to the rules of primitive nature; while others claim that convincing a Methodist is as much a miracle as anything else. We readily believe that turning the rod into a serpent, causing the sun to stand still, turning the water into wine, &c., were all miracles; but we cannot believe that those were contrary to the rules of primitive nature, for the rules of nature are the will of its Author. The orbiting of the earth would be a miracle, if it normally stood still; but if it were to stand still, by a commandment of God, that would be no more contrary to the laws of nature than its orbiting, for the earth’s obedience to its Author is the one and the other. Nothing is a miracle to God,

because he understands by what rules miracles are worked; and consequently, the more men understand the rules of working miracles, the more the wonder of them subsides. Thus, things can appear miraculous to some, while they are not so in the sight of others. Mesmerism is miraculous to those who do not understand the skill; and we could say the same about many other things. Mr. Observer has been gathering many opinions to describe what things are essential for a miracle; but we shall disregard those opinions, since they are nothing more than human whims. Miracles are worked only according to the will and purposes of God. God told Moses to work miracles before the Pharaoh, so that he would believe; but he gave no such commandment to Jesus Christ and his apostles; otherwise, they would have pleased Satan and his signseekers. The only proofs of truth to the people in the time of Moses, were miracles; but after the coming of the Son of God, one can come to a knowledge of the truth only by doing the will of his Father. Jesus Christ came to the world to give better proofs of his divinity than anyone else had ever done. If the Pharaoh received proof of divinity from Moses, he had another proof from his magicians to consider; and if the Pharaoh saw better proof from Moses than from the others, it was only natural for him to believe not that Moses was more divine than they, only that he was a better magician. The proof that Christ offered was the Holy Ghost, who gave certainty to all who would receive it, so that there was no cause for anyone to be deceived by those like Simon Magus, &c. Even so, Jesus Christ also worked miracles, when his Father willed, but not in order to prove his mission, as the Observer supposes. If miracles and signs were proofs of the divine mission, the magicians and the false prophets could claim that they themselves were servants of God, especially had they succeeded in bringing fire down from heaven in the sight of men.

After Mr. Observer notes the foundations of a miracle, he proceeds to observe the miracles of Christ, in contrast to the miracles of a few of the Saints in the environs of Llanybydder. It should be remembered that the Observer has said already, that working miracles was a gift that pertained only to the apostles; and because of that it was complete foolishness to expect miracles from men who were not apostles, and to think that by

striving to pray for their sick, the Saints of Llanybydder were trying to work miracles. Our Observer is mistaking one gift for the other continually. The Saints believe that God can work miracles through his children now as before, according to his will, and they do not believe that they can perform them according to their own will. Failing to heal a brother among the Saints is not a proof that the gift of working miracles is not in the church; for, if that were a proof of anything, it would be a proof against the gift of healing, and not against miracles. Despite how much the Observer has said to others as to what constitutes a miracle, he himself, after all this, is so ignorant as to claim that he thinks that it is the healing of some sick person! He would be more consistent with himself, in order to show the failure of the *miracles* of the Saints, to try to prove that the deaf and dumb person in Newport did not, through the power of God, come to speak and to hear. But, to a man who is determined to oppose, what does it matter what tricks he uses, if he can get something as a veil to throw over the truth. If Christ himself were to come to the world again to rework his miracles, the men who presently refuse his mission would never believe them; for they would act exactly like their sectarian friends of old. Such men prefer not to hear about miracles; and we prefer not to spend our time trying to convince them of them. Rather, we are surprised that the men who deny miracles now, while claiming they are properly called to expound new teachings, fail to see their need in order to confirm their own new teachings in this age, doctrines which differ so much from each other that there is no purpose in anyone's believing that the unchanging doctrine of Christ, which was to be preached to the whole world, was this kind of confusion.

Now, in order to finish with the miracles, we may say that God has placed them in his church; and whoever doubts that, let him read 1 Cor. xii, 28. Whatever their purpose, there is no doubt that God placed them in his church, together with apostles, prophets, teachers, gifts of healings, &c.; and it is just as easy to prove that there should be no teachers in it now, as it is to prove that there are no miracles. It is not reasonable to think that God would make changes in his church, without informing his children of that; he informed them of all the things he put in it, and why not inform them also of what he took out? If the Observer says that the teaching that "signs follow them

that believe" was not in force any later than the time Paul refers to them in Col. i, 6, 23, where he says that the gospel had been preached throughout the whole world,—then "he that believeth and is baptized shall be saved," is no longer in force either—everything has ended! But if the Observer believes in the scriptures, he must admit that the signs are to follow those who believe the gospel; and not only that, but he must also believe that more miracles will be worked in the last days, than were ever worked before, as the scriptures prophesy; for the more frequent and the more obvious they are, all the more will be the disbelief of the religionists of the confusion, namely the Babylonians, who will not be convinced until they are completely destroyed by the sudden coming of the Son of Man.

"PROPHECY."

This gift is the sixth that appeared in the court of the enemy; and on the occasion, Mr. Observer called a great number of famous commentators to express their opinions about it, and they were heard greatly contradicting one another, which proves that they really did not understand the first thing about it. But the Observer thinks that the judgment about it has been determined, and that it is this—"speaking anything under inspiration, or interpreting anything inspired or uninspired." Contrary to that, Capt. Jones says, that "the Spirit of God is the Spirit of revelation, and this gift shows to the children of God the things to come." The Observer again answers him, as follows—"God placed his prophetic gift in his church, for the purpose of explaining the scriptures; and I think that it was through the utterance of knowledge mentioned previously, that they accomplished that." In the name of reason, what are all the unnecessary gifts that are in the church? Why endow it with "prophecy," if the scriptures could be explained through the "utterance of knowledge?" Knowledge and wisdom were sufficient to constitute the Observer's imaginary prophets; and it was particularly pointless to add "and to another prophecy," when the other gifts answered the purpose entirely. Let the Observer understand that neither we, nor Capt. Jones, think that the name *prophet* was given to persons who did not at the time, perhaps, prophesy; but we cannot believe that it is proper to call a man a prophet who never prophesied. The second class of officials that God called in his

church was prophets; but it appears that the gift of prophecy was imparted to many who had no office, such as those twelve who were baptized in Ephesus. What reason was there for those to go to explain the scriptures to an apostle who had come there to teach them? But foreseeing things to come is something worthy of the attention of Paul of old; such as the account in Acts xxi, of some of his brethren's exhorting him not to go up to Jerusalem, because they knew what would happen to him there. Phillip had four daughters who prophesied; and if they explained anything, it was to themselves, and not to the church, for they did not have permission to teach there. Women could pray, provided they not pray with their heads uncovered; and it is doubtless that they had the freedom to foretell or to prophesy; for Paul says, "I would that ye ALL spake with tongues, but rather that ye prophesied;" and since everyone had the right to do so, women also have the right. Furthermore, with respect to prophesying, if it is to explain the scriptures, what scriptures did the Corinthians have to explain? how many scriptures did the Gentiles have then, except for the letters of Paul to them? And if prophesying meant explaining the scriptures, the women did not have the freedom to take part in the work, for their duty was to remain silent: but the following words show that they had as much right to pray and prophesy in the church, as did the men. The words are,—“Every man praying or prophesying, having his head covered, dishonoureth his head: but every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.” (1 Cor. xi, 4, 5.). Now, let us consider, if the gift of “prophecy,” is the gift for explaining, then we are forced to conclude that God has not placed in his church one gift to indicate things to come, and the Book of Revelation must be just a mass of explanations! The Observer, we would think, wants to persuade us to believe that the other Comforter did not endow any of the disciples of Christ with the gift of foretelling things—just continual explaining. Is he willing for us to call the explainers of this age prophets also; or is it better for us to refrain, lest honest men believe that it is they who are the “false prophets,” since they do not speak “under inspiration,” as did those at first? If they cannot explain under inspiration, it is better for the church to be without them; for the Observer says “that it is essential, if prophecies are to be correctly explained, that the

explainer be under the influence of something higher than human beliefs." It is very good that he recognizes, then, that the explanations of the age do not depend on them, but that it is necessary to have inspired prophets still before we can have any clarification of the scriptures. In order to prove his point better, the Observer can believe Dr. J. P. Smith, who says that "not one prophecy of the scriptures explains itself;" but we choose to believe Peter, "no prophecy is of any *private* interpretation," and also there would be no cause for the Jews to fail to understand the literal prophecies of Christ, unless they (like the Observer) had been taught to think that their interpretations were hidden.

As he finishes explaining about "prophecy," the Observer uses Rom. xii, 6, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." Now, he supposes that prophesying had to be explaining, or Paul would never have exhorted them to *foretell* according to the proportion of faith. Why is it not necessary to keep the proportion of faith in mind when foretelling, as well as when preaching? does not the Spirit guide in the one thing, as well as in the other? If that had not been looked at by the apostles, the saints would have been lead to prophesy and preach erroneously; for they were things in part, and some prophesying was considered so worthless, that Paul was forced to tell them, "Despise not prophesyings." The work of the apostles and of others was to perfect the saints, and to teach them to use the spiritual gifts in wisdom, so they could excel in order to edify the church. Paul was teaching the Corinthians to speak with tongues, interpret, prophesy, &c., although the Observer expresses surprise that anyone "sets himself *above* the Holy Ghost." He should understand that Paul also was guided by the Spirit, while teaching them, and that he had more of a fulness of it than did those whom he taught. Now it is seen that there was no inconsistency in Paul as he taught some to foretell according to the proportion of faith, while he was himself frequently foretelling.

It appears that "prophesying" will continue in the church until "that which is perfect" comes, and until the Holy Ghost ceases to be another Comforter, and to bring to memory the things past, and to indicate things to come.

MEDITATIONS.

O, EARTH! earth! earth! and you her inhabitants, listen to the word of the Lord, and respect the wisdom that stems from the council of perfection! Wherever the sun, the moon, or the stars shine—wherever the dew distills—wherever there is an ear to hear, or a heart to understand, there let truth be obeyed, and virtue respected; for truth is of greater value than gold, obedience better than sacrifice; honor is the trust of God, and virtue is the bliss of heaven. God is everything in everything; and all that has been or is, or will come, from him does it stem: his power is infinite, his wisdom omnipotent, his justice perfect, his mercy eternal, and his life unending eternity which persists throughout the eternities of those who gave time to all his numberless creations. His throne is in the center of the great whole, and his light is light for everything, though there be many lords and many gods. Order, unity, beauty, harmony, and grace adorn his handiwork, from the moth to man, from the bird to the animal, from the universe to God. His wisdom, his skill, his power, his justice, and his virtue, exalt him to glory, that man, poor and wretched man, in his lowly place, has never seen, never dreamed of; no, nor will ever dream of, until he comes up through the same tribulations, the same narrow road, the old path that our fathers trod, until they escaped in fire to bliss; and in this Christ, through his own blood, made for the children of obedience a more perfect escape from evil to good, from death to life, from mortality to immortality, from time to eternity. Because of that, O man! consider thy ways; obey the voice of the Lord; allow thyself to be led by reason; embrace truth; reject heresy; love thy neighbor; do not deviate from the ways of wisdom,—and have rest for thy soul in an hour of need, on the great day of the Omnipotent God, when evil will be swept from the face of the earth.

O, man! man! why wast thou shaped in the image of God? Was it to war with thy brethren, and to follow the promptings of passions, and to debase thyself like the beasts of the field, and be a slave to a devil and his host of fallen angels in a kingdom of sorrow and darkness? Or was it to do the will of God, and to be exalted like him, through the perfection of grace, goodness, knowledge, wisdom, power, and virtue,

to a kingdom of happiness, light and glory? Converse with thine own heart and answer these questions.

Who art thou, O man! that boast of thine own prudence and wisdom? Suffer thy punishment for thy immodesty: the first step to the camp of wisdom is knowing that thou art ignorant; the second step is to strip thyself of thy foolishness and thy selfishness, and then to walk sensibly in the way of truth, taking thy light continually from the lamp of virtue. If thou hast something belonging to thy clothing, or about thy person, or in thy manner of speech, that is excellent, like the beautiful woman in the former days, throw a *cover* over it, so that thy humility may be exalted in the courts of kings. Prudence and purity, like husband and wife, should be joined in a permanent covenant, within him who intends to be such as his Creator made him, namely *man*.

A great man, who possesses an excellent spirit, is at all times above baseness; he never drops from the greatness of his character to the lowness of a traitor to perform the purposes of God. Nor does he strive to win the hearts of the people, under the mantle of love, with the oil of religion, when his tongue is green with the poison of corruption, and his pockets are groaning under the skewers of death. O, thou, who hast been charmed by the excellencies of truth, and art boasting of their sincerity,—take care lest hypocrisy and deceit take thee to shame and disgrace in this life, and to woe and sorrow in the world to come! Faithfulness and friendship, and love and light, alone are eternal through continuous succession.

O, man! so splendidly has thy Creator endowed thee with reason, and faculties, and powers, so that thou canst know thyself, understand the purpose and permanence of thy existence; thou canst understand the universe, and all the glories of its elements; thou canst understand the heavens and all their majesty and splendor. Therefore, O man! know thyself, and appreciate thy honor.

THE PIPE AND THE CHEW.

IS THERE anyone who has not understood what are the pipe and the chew? The pipe is the chimney that carries tobacco smoke into a man's mouth, and the chew is the dungheap of tobacco that is poured into the corner of his mouth. Man puts a chimney on his house to carry smoke away, because it is unhealthful and unpleasant; while he puts another chimney in his mouth, for the purpose

of carrying its smokey contents into him, because it is so pleasant. Everything that is not fit to go to the stomach is thrown onto the dungheap usually, out of the way; but in the case of the tobacco dungheap, though it is nothing but a mortal enemy of the stomach, it is kept in that fine place where man's appetite resides. It is a popular doctrine now that there is nothing more beneficial to a man's mouth than tobacco smoke and the digestion of its waste piles! Many of the poor are seen giving the sixpence needed for their bread to buy tobacco and pipes. They assert that they can live on less food by doing that. Tobacco shops are as numerous as the stars of the heavens, and the chimneys of the mouth are as countless as the grains of sand in the sea. We are at present almost unable to see our paper, because of the columns of smoke that are rising from the room below us, where we imagine that there are about twenty chimneys smoking as fast as they can. Last night I heard a woman saying that her feet almost stuck to the floor of her house, because her husband and others had spewed the excretions of their mouths all over it; and another woman told us that her child was dyed red last Sunday during the service by falling into the stream that flowed from the filthy mouth of Ianto the Smith. In the mines here, a meal is very tasteless, unless there be three or four fanning tobacco fire, so that a man can get enough smoke to strengthen him to swallow his morsel; and friends can be got to do that for nothing, and at their own cost. The smoke of the iron works is insufficient to fulfill the beneficial purposes of the inhabitants in nourishing their bodies; and the wise result is that nearly everyone insists on having a chimney for his own mouth, so that he may be sure of getting enough. Now, since the situation of the country is altering, the nourishment that was used in former days, we think, is getting cheaper, because men can live almost entirely on smoke and waste; and men like us, who are too foolish to understand the benefit of smoke and digestion of tobacco as food, can keep ourselves fairly reasonably, and can spare a little to buy books or journals, to entertain ourselves while others are diligently tending to their smokeholes and their dungheaps.

There is one thing, however, that is a great mystery to us, and we cannot get information on the subject from anyone. We see very few of the female sex making use of the pipe and the chew; and we are led to believe, either that tobacco is too strong a food for them, or else that they have weaker senses, so that they cannot,

any more than we, see the virtue of the smoke and its digestion. Now, many of the women are as handsome as their husbands, and at times of stronger constitutions; and recently many are taking advantage of wearing the *breeches*, and setting more for their men to do on their *allowance* of smoke and its digestion. This creates doubt concerning the virtue of the new nourishment of recent days, and puts a tendency in many, particularly the doctors, to think that the smokers and chewers cannot digest any more of the other nourishment, because so much of the digestive material in the stomach goes to soak the dungheaps, and wash the mouth after the chimney has been in it. We do not dare say much about the pipe and the chew, but we can say that their cultivators are extremely gluttonous men, because either the chimney or the dungheap are constantly in their mouths, and they devote themselves vigorously to their sucking, until they have nothing to do except feed themselves in this manner. Some of them are the same color as the smoke, and the others have gutters of red slime speeding down over their mouths. No one can be a complete man, unless he be thus; and many are surprised how we can work, while having nothing to do with tobacco. The truth is, the further that creature is from us, the easier we can perform our work, though there be others who try to persuade us to the contrary. We think we can all live without tobacco, as well as any other creatures, and that we can put the chimneys and dungheaps where they should be. We believe that many are failing completely to find the time, because of their eagerness for tobacco, to read a bit of the TRUMPET; because one sister has written to us to say that her friends, having gotten enough of a hint in our publication, come to her house at meal times, to blow smoke into her mouth and eyes, and they spew their old slime all over the floor, so that because of the smoke it has been ages since she has known the taste and color of her nourishment. She threatens to scald them, if they don't take warning this time; and who can blame her, having warned twice? The habit of chewing and smoking is so popular, that hundreds of men bring their dungheaps to "your God" as the sects say, so that the floors of the pews are like rivers of elephants' blood; and were it not for fear that "the servant of God," might be lost to sight in the smoke, we believe that the chimneys would be working at their best. If they could succeed in swallowing their smoke, perhaps they could smoke in the service; perhaps they can, by striving a little, since

it is through effort that they have come to smoke as they do. Then, having learned to smoke in the service, the next task will be to learn to smoke in bed, while asleep; and little by little, men will come to live entirely on the smoke of the pipe and the digestion of the dungheap. Who will not say afterwards that the millennium will not have dawned upon us, though they will be rather smokey years, and that the "smoke" of their pipes will not "go up for ever and ever." We leave on that point for the present, in order to get the opinion of various people by next month, when we may reason a little in another way.

VERSES TO "ZION'S TRUMPET."

DEAR RESPECTED EDITOR,—I send these few lines to you; and if you see them worthy to appear, put the TRUMPET to your mouth, and blow them out through all of Walia, so that the merchants of false tales will open their eyes, so that they will be seeing as much as oyster shells; hoping that it will be medicine to bring to consideration, and make them give up, for shame, their marketing in such base goods. Time does not allow me at present to go into detail about them: more at some other time.

Thy TRUMPET shall proclaim—the plain

Truth everywhere;

Come, with a sound like thunder;

Commit thyself—set Wales ablaze.

Trumpet forth, flourish until slain—its prejudice,

And its vile curses;

Lies shall retreat before it,

In dark rupture forever.

Now it is too small in size—to protect us,

Let it increase somewhat;

It would be no wrong were it ten times its size,

In its impact, for the sake of the Saints.

If some wooden story gets into print,—chatter

About a brilliant white frog,*

Declare joyfully, without fear,

That's a subject to bring to an end.

Barter poorly with their phosphorus—do they,

Quite shamefully;

Every bad, deceitful act,

The TRUMPET crushes before it like chaff.

* Our friend refers to those lies published about the Saints, that they have rotten wood and frogs in their meetings, to imitate the Holy Ghost.—ED.

The scowl of the college men—cold their nature,
 Is upon thee without a doubt;
 They and their pronouncements,
 Are all deceit and falsehood.

Uniting to kill Mormonism,—oh! shame,
 Thus is sectarianism to be seen;
 Pooh! everyone, yes, and each *grief*,
 Melts before Saintism.

DANIEL AP IAGO.

MERCILESS JUDGMENT.

A MEETING of judgment was held in Newmarket lately by Mr. Jones, minister of the Calvinistic Methodists, and he condemned all the Saints to go to hell! and that is as sure, he said, as that Beelzebub is there: and when I passed the place on my travels, I went to visit that strange judge, for the purpose of finding out from him if his authority was honorable, and his judgment just, and with what law he was condemning them all. I wanted to get their case to a second trial, because they had not a single lawyer in the place; but he was not ready for that, and also he did not have the time; and for that matter, said he, produce a small sign, and that would be the end of every argument forever. I asked the judge if he would leave his religion, and join the Saints, if he got a sign; and the answer I got was that he would then and there, and that was all that was needed by anyone. Here was this judge, declaring that everyone should join the false prophets, when they make great signs, if they will but cause fire to descend from heaven to earth in the sight of men! But the question is, for what were all the Saints condemned? Oh, does he want to believe in, and obey the uncorrupted laws of the Son of God,—namely faith and repentance, baptism for forgiveness, the laying on of hands, and the desire for the gifts that are mentioned in 1 Cor. xii? or does he wish to refrain from making signs for the evil and adulterous generation that asks for them? Well, for that reason were Jesus and his servants condemned also, and for extending an occasional mercy to those honest people who believed in their mission; and so it is with the Saints also! I heard that Mr. Jones's brother, namely the Rev. Morgan Howells, in the Aberystwyth association, practices the same respectable craft of persecuting the children of God, and of calling them Satanists, &c. Doing that, perhaps, is what earned for them

the title of slanderers! Now, I wish to set a few questions before Mr. Jones, hoping that he will be disposed to answer them.

1. Who gave you the authority to judge the Saints?
2. Was your judgment just?
3. According to what law were you judging? Will Christ have to judge them after you?
4. Will you have to judge everyone else throughout all the lands, who commits the same crime, namely that of joining with the Saints?
5. How often will the judgment be in session?
6. Is everyone to receive the same punishment, for the same crime?
7. Is there a possibility of avoiding the judgment, if they believe through signs, and then join with the Saints, as you have promised to do?
8. Who can judge you?
9. Are you willing to be judged, as you judge?

ABEL EVANS.

MIRACLE ON THE LITTLE MINER.

SINCE there is so much mendacious talk about the above mentioned boy, we consider it wise to set down what we know about him before the public, so that they may judge accurately. On the 8th of this month, it appears that the little boy of one of the Saints, who worked in the Plymouth coal mine, in Merthyr, was struck down suddenly into a great sickness, so that the miners thought it necessary for them to carry him home on a plank to Twynrobyn. The only thing the little boy was able to make understood was that he wished for one of the elders of the church to be called to him. One of the miners ran straight to fetch an elder, who left his work when he heard, and followed the miner to the little boy's house. With their task nearing, the elder counseled his guide to go a little in front, so that no one would notice; but he was greatly disappointed when he saw the house surrounded by all the miners of Plymouth, and by the neighbors, and he was almost persuaded to turn back. No sooner had the miners seen the elder than they shouted, "Now for a miracle;" and then, in they went, behind the elder, into the house, until it was too full to perform a miracle or anything else. The first thing the elder did was to ask them all to leave, which they did; but despite that they decided to insist on seeing the miracle, and in a second their black faces were filling the window; and one or two had not gone out. Then

the elder turned to the bed to look at the boy, and having taken hold of him and asked him something, but failing to get anything out of him more than from the dead, he lifted him, with the help of another brother, to sit up on the bed, not knowing what in the world was wrong with him; and immediately after the elder laid his hands on his head and prayed, the boy became healthy, and leaped from the bed in everyone's presence! At that, back in came the miners rushing, and stared at the face of the little man, asserting that there was nothing wrong with him; but others, more honestly, confessed that something had been wrong, but that it had gotten better of its own accord. The doctor Proberts also soon came in after them, and he asked what was the matter with the boy, and the elder answered that nothing was wrong with him at that time; and then the doctor felt his pulse, and in anger he announced that the boy was one who deserved the whip, promising at the same time that he would see the little man turned from work! Everyone was allowed to give his sentence concerning what happened, without the elder's offering any objection; and as a result of that he got leave to go home through the crowd, and not a single stone made a hole in his hat. That is all the elder knows about the miracle of the little miner. Whether something was wrong with the boy, the miners who carried him home should have known best, and not the doctor who came to him after he had got better. If a little lad can deceive all the miners of Plymouth, so that they thought him dying at the edge of the pit, and feared that he would not arrive home alive, knowing he was one of the "deceivers" before that,—if they were all deceived, then our brothers had better stop spending any more time preaching to them, because they are men too stupid to make Saints or Satanists!

CONFERENCE REPORTS.

PEMBROKESHIRE.

THE Pembrokeshire Conference was held in the Bridgestreet chapel, Haverfordwest, on the 6th and 7th of May, under the presidency of John Morris. At the representation of the Conference, it was learned that it contains 4 branches, and 75 members, among which are 7 elders, 7 priests, 2 teachers, and 1 deacon; baptized since January, 23; emigrated 11. The various meetings were addressed by brothers Abel Evans, Wm. Rees, &c. Three were received by the church during the conference, with very good prospects for the future.

J. MORRIS *President.*

LETTER FROM CAPT. JONES TO PRESIDENT WILLIAM PHILLIPS.

St. Louis, April 30th, 1849.

MY DEAR BROTHER PHILLIPS,—Following the detailed account of our sea voyage which I sent to Bro. J. Davis from New Orleans, I shall add hurriedly that we all arrived here Saturday, the 28th.

In New Orleans, we caught up with the emigrants of the *Ashland*, which started from Liverpool with about 200 Saints several weeks before us. I hired a steamboat, and I took them and the Welsh Saints with me; the price for carrying us 1100 miles up the river is (for us) 2 dollars and 25 cents, or about ten shillings! And in addition we can take a hundred pounds of *freight*. The steamboat came alongside our ship to take our goods aboard, which spared much expense and loss. Cholera is very bad in New Orleans, and many are dying on the steamboats along the rivers, especially the immigrants. On one ship that went before us there were 42 who died from Cholera, on their other journey, 19, &c. But they were not Saints. Through being careful to observe the rules of cleanliness, to refrain from drinking the water of the river without letting it settle, putting alum or oat flour in it—through being faithful and godly—through refraining from eating fruits, meats, &c., in short through striving as if for life in every sense, and through the blessing of God on his ordinances, thanks be to him, the Welsh Saints have come alive and have been healthy up to this point, except one dear brother by the name of Jenkin Williams, from Aberdare, who was a good and faithful lad the whole voyage, except that he went contrary to the counsels given, and he hid the cholera as long as he could by taking his own way to treat it through *brandy*; and the sad result was that he died here within a few hours after arriving, and he was given a proper burial. A few minutes before he died he left a remarkably good testimony after him and said that he was completely happy as he faced death. Also a young child of R. Price of Dowlais, died of consumption. These are all the Welshmen who have died until now. But of the English Saints two women and one child died of the deadly cholera. The officers of the boat were surprised how few deaths there were in our midst, and they asked in surprise each morning, "Are there none of you dead yet?" A baby was born to the wife of Samuel Lee, Llanelli, and also to the wife of John Rees of Cardiff, a stillborn. The mothers are improving greatly.

Yesterday I hired a steamboat here to carry us to Council Bluffs for 16s. per person, with 100 pounds free, and 2s. for each additional hundred pounds of *freight*. From among the Saints who are here we completely filled the cabins and everywhere else. The other boat will come alongside us to take us and our goods in; thus, from Liverpool to Council Bluffs it did not cost any of the Welsh a penny for moving their goods! Everyone is healthy today and heartened and rejoicing in their privilege and desirous to move forward. Better news from the west still. There are here between three and four thousand Saints. Mormonism is winning in popularity now so fast that the treacherous tricks of its malicious false accusers are being revealed. "The fact is too

obvious to be concealed any longer, that they are a powerful, intelligent, diligent and courteous people and good citizens," say the publications now about the Saints; and everyone courts their favor. This is good; they have been disregarded long enough. Here we purchased iron to make wagons in Council Bluffs, and flour and meat, groceries and everything necessary for the journey to California and to settle there. We have every opportunity to hold public meetings every day and every night, in every boat; when I was here before, it was worth the life of a man to say that he was a Mormon!

May 1st.—We hired a steamboat and moved to it yesterday to carry us to Council Bluffs, 900 miles up the Missouri River, for 16s. 8c. each, half price for children between 4 and 14; and younger than that no charge; we can have a hundred pounds of *luggage* without paying, and we pay 2s. per hundred for the rest. We shall start from here tomorrow. We purchased our food here to get us to the valley. Also our *stoves*, iron to make wagons, clothes, arms, goods, &c., &c. To this point, our journey has been as expensive as I noted in the Prophet; and, as far as I can tell, the costs will be hardly any different from what I noted there. The deadly cholera is killing hosts here now. One dear and faithful elder died this morning, namely Benjamin Francis, leaving great sorrow behind him. It would be difficult to find anyone more faithful than he was during his life, and he died happy. His wife and children will come along with us. Benj. Jones, and his whole family, except for his wife, became blemished from unfaithfulness. They went away along the road to destruction at a gallop today. David Giles and David Jones, and his wife went with them, completely unknown to me. I shall take greater care next time to refrain from bringing any but the faithful Saints with me.

I heard that my dear wife is on the sea following after me; if so, may the gracious Lord keep her is my constant prayer.

Dear Brother, be faithful and fearless through all persecution to lead properly the dear flock that I left under your care. You officers, remember my counsels to you, nurture the Spirit of light, love the Saints, and feed them with truth; and may the God of Israel bless you abundantly. Amen. Remember me to everyone at once, to my brother and his family, and to your own family, &c.

Your Brother in the gospel,

D. JONES.

[It is not our job to give credence to anything said or written by anyone pertaining to the emigrants, except what we have received from the source. Those persons who accuse us of concealing parts of the letters, are welcome to come here themselves to see the originals, as some have done.—ED.]

THE CHOLERA.

AS was foretold by the servants of God, the plagues are beginning to spread throughout different parts of the earth, and they destroy wherever they travel. After visiting many towns of England, what

is known as Asiatic Cholera has made its way to Cardiff, Merthyr Tydfil, and nearby places, and it is causing great devastation among our fellow countrymen. In Merthyr 204 had died by the 18th of this month, and since then the number of deaths has continually risen. Many of the Saints were taken ill, but by the ordinances all were restored, except for a few, to whom it was not possible to administer, because of the enmity of the doctors and neighbors. We shall give more in the next issue.

MISCELLANEOUS.

RANDOM SAYINGS.—“I’m tired to death.” You have said that many times before, and yet you are still alive, and in good health as well.—“I didn’t sleep a wink all night.” And yet your friend heard you snoring many times.—“I wouldn’t do that for the world.” And yet you did many worse things for a penny.—“I was up to my knees in mud.” And yet you knew perfectly well that you were not even up to your shoes.

MARI LWYD.—In the Hermon chapel, Nantyglo, lately, after some Reverend had finished his sermon, he said that he had a very useful booklet for sale, which he had been meditating upon for three years, and which gives the History of the Beginning of *Mari Lwyd*! What will we have next?

EFFECTIVE PREACHER.—There is a traveling preacher in Merthyr that is very popular with every denomination; he rebukes everyone sharply and effectively; and he causes all to listen attentively for their lives. The reverends of the place have done their best, and the Saints even better, but this one goes beyond them all; he sobers the drunkard, he rebukes the sinner, he brings the prodigal home, and he fills the chapels with more long and twisted faces than ever before. This is all effected by the Rev. Asiatic Cholera!

ADVICE.—In your conversation, take care of what you say, to whom you say it, how you say it, and when you say it; whatever you say, tell the truth; and when you speak, speak wisely; the fools’ hearts are their tongues, but the tongues of the wise are their hearts.

WISE COMMENT.—The miser’s rebuke of wastefulness, the atheist’s rebuke of idolatry, the oppressor’s rebuke of rebellion, the liar’s rebuke of theft, or the drunkard’s rebuke of intemperance, are no different from sin’s rebuke of wickedness.

SATAN AND SAINT.

When you are called “Satan,”

By children of some godly religion,

Consider that to a “Saint”

Better than a hundred compliments.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

JULY, 1849.

[VOL. I.

REVELATIONS AND VISIONS.

THE general opinion was, until very recently, that the age of revelations and visions had come to an end since the days of the apostles, and that they could not be of any benefit to anyone after that time, since it was supposed that everything necessary to know was written in the scriptures, and that nothing additional was needed. But now, the dawn has broken on the world, and many men, apart from the Saints, are beginning to believe in the necessity of revelations and visions; and they are, with all their energy, trying to take hold of them, some through the medium of the instructions of Christ and the apostles, and some through the medium of Mesmerism. Revelations and visions have been given in every age of the world, but at no time more so than when the servants of God try to save the children of darkness from the kingdom of the devil. If God would reveal his mind through revelation and vision, the devil would strive to oppose him through the same media. What men see or reveal to each other is no wonder to anyone; but when spiritual beings advertise their secret to their brothers who dwell in flesh on the earth, and show them visions, it is all counted most surprising, and as supernatural phenomena.

It can be understood perfectly well how men receive spiritual revelations; because it is impossible for them to understand that which pertains to the spirits, except for those to whom it is

revealed, through influencing their spirits. Many sorts of revelations are given to men, some of a good nature, and others of an evil nature, to answer the different tendencies in humanity. As men wish to reveal to each other that which is good or bad, thus are spirits also ready to make known to each other, as well as to men, what is greatest according to their several tendencies. We do not doubt that the right is given to men, by obeying different doctrines pertaining to God or the devil, to beg for the service of the helpful spirits of these two governors, in order to carry out their intentions on the earth.

Still, regarding visions, we cannot determine satisfactorily just how they are carried out, and brought before the eyes of men, while asleep as well as while awake. We know that those about us who are mesmerized, sometimes get a clearer look at grave-stones which are in some far niche, so that they can read them without missing a letter, when they knew nothing about them previously. Another time, they say that they find Capt. Jones and his followers a few miles from Council Bluffs, on the way to Salt Lake City. It should be understood about these who are mesmerized, by the way, that not everything they see is true; but, despite having sufficient proofs for some things they say, yet they have been found mendacious about other things. In this place, we wish to point out that a failure or two is no proof that these men do not reveal many true things that stand testing. Now, it is obvious that their spirits, during the visions, do not go out of their bodies, else what would be there to describe the vision at the time? We have never understood the philosophy of visions, and for that matter we cannot express how the views under consideration are carried from such enormous distances, and placed before the eyes of the mesmerized. But were we able to understand how Satan was able to show all the kingdoms of the world before the eyes of our Savior, perhaps we would understand how the mesmerists at present get their visions. The principle of being able to show visions is splendid; not only can that which exists at the time be shown, but also that which will exist at some future time. Sometimes it brings heaven open before the eyes, as it did for Stephen who was stoned, during which time he saw Jesus sitting on the right hand of his Father; and another time, someone is privileged, perhaps, like John of

Patmos, to have a view of the bottomless pit, with Satan and his angels having been cast into it.

The foregoing things are remarkable, and, to a certain extent, beyond our understanding at present; but we know that it is necessary for us and our readers to take care, in the face of the general compulsions that are now given to desire visions and revelations, that we do not satisfy ourselves with those that perhaps stem from the devil, instead of those from God. Since there is a tendency in every age to consider the gifts of the devil as divine gifts, it is fitting for us to test every spirit who offers such things. Two Englishmen have been lecturing on Mesmerism in this place, and it appears that one of them says that it is through the Spirit of God that visions and revelations are presented to those who are mesmerized; and they would show that it is through the use of HANDS, in this age, as in former times, that that Spirit is received. It is no wonder, then, that reverend gentlemen, as well as miners, pay money at present to be able to introduce that Spirit to whomever they desire. If it is the Spirit of God that is obtained like this for *money*, why was Simon Magus of old treated so harshly for offering the same thing to the apostles?

Facts now prove that the devil is forming his old divided kingdom somewhat more like the kingdom of God, by blessing his subjects, after long neglect, with certain spiritual gifts, which already include revelations, visions, gifts of healing, and some discernment of spirits. It is believed that it will gradually become dangerous for the Saints to say that the denominations of our country deny revelation and the spiritual gifts. Already some baptize here for the remission of sins, while being quite favorable to the laying on of hands as well; which suggests that the crack of the door is open to the gifts in question.

It will be seen by all this that all Saints must be taught to establish themselves on that "ROCK" of *divine revelation*, which proved so firm to the apostle Peter, and which he did not get in a state of trance, but while in his full senses, and that from God. From now on, the devil will become more particular to work signs and wonders through the wisdom of men, in order to satisfy and persuade those who have been sought by the Saints for so long; and in the meantime, God and his plagues and his judgments from time to time, will gradually sweep the

world clean of its inhabitants, until in the end he will leave no one but "the remainder" to welcome the glorious coming of his dear Son.

THE "SPIRITUAL GIFTS" IN THE COURT OF THE ENEMY.

"DISCERNMENT OF SPIRITS."

THE ABOVE mentioned gift is the seventh in the court, and the Observer says that "the purpose of the gift of discernment of spirits was knowing the difference between the *true* prophet and the *false* prophet—between the servant of God, and Satan's ambassador." Furthermore, he says, "Inasmuch as those who had turned away from Judaism to Christianity did not possess the New Testament at that time, it was necessary for Christ to set something as a standard in his church, to test the teachers who would come around. We believe that that was the gift of discernment of spirits." Mr. Observer is, on the whole, quite consistent concerning this gift, except that he makes it something that was not needed after the New Testament had been attained: on the same grounds he could say that no one needed the Holy Ghost after he obtained that book. How can a book preserve that which was put by the Spirit in man's earthen vessel, and in an explanatory manner at that? How can a book use the gift of speaking, prophesying, or discernment of spirits? There must be a tongue to speak, and eyes to discern. Which Testament knows a devil when he be "in the form of an angel of light?" According to the evidence of the Observer, there is a necessity for such a gift in this age, since false prophets are to be expected continually; and why would not the gift that is bestowed "on another," be the best to be known again? To say that the Testament has come instead of something else, is nothing but empty and mindless nonsense. Everyone knows that the Testament is only a collection by uninspired men of some of those letters that the apostles and others wrote to the churches, when they could not go to them to teach them in person: and that they were never intended to perform the work of the Holy Ghost, which no one could do but he himself. It is necessary to have a spirit before spirits can be discerned; and since the Testament possesses not one spirit, nor the man who reads it but his own spirit, how in the world will false spir-

its be known without possessing the Spirit of God, or the gift of the discernment of spirits? Further on again, the Observer, in order to try to prove the lack of unity in the earlier church, says the following:—"Most of Capt. Jones's essay on this gift, is occupied with showing that it is not the same spirit that is in the different denominations, leading them to such different creeds and feelings. But, according to this, the Spirit of God was not in those in the church of Rome who ate meat, if it was in those who did eat it; or it was not in those who did not eat it if it was in the others. According to that logic, the Spirit of God could not have been in the man who kept a day for the Lord, if it was in the man who did keep it; or it was not in the latter, if it was in the former." Now, the denominations do not contradict each other because some are Abstainers and others are drinkers; and because some smoke and others do not; but by the fact that they serve the same ordinances, and preach the same doctrines, completely differently,—because of that they contradict each other, and are led by false spirits. It is by obeying his commands, and administering his ordinances, that God expects his children not to contradict each other. The Spirit does not teach what to eat and which days to keep, rather it leads to the truth. When some formerly were led by the Spirit of God to every truth, they were not, despite that, without many defects about them, which were corrected continually by the leaders of the church. The children of God are led by the Spirit, when they are taught by inspired teachers; and when they are thus led, that is the time they are led to every truth; but they do not reach perfection at once. The teachers of the denominations are not fit to lead others to every truth, while they are alienating themselves from it more every day. What they know better than those they teach is their human wisdom, because they believe that the last thing they got from God was the New Testament, which their disciples possess as well as they. Now since Mr. Observer says that it is by the "word and the evidence" that everyone can be tested at present, we wish to know by what to test the word and the truth. Who now knows, if the gift of discernment of spirits is not in the church, whether the word and the evidence in question is true or false? It is not right for anyone to say that he believes and hopes, because one must obtain surety before being safe before the false. It is necessary to test the spirits first as thoroughly now, as it was in for-

mer times; but how can they be tested, without possessing the same Spirit? The Testament can only help belief along; the surety and the proof are wanting still.

Capt. Jones, in the "Treasury," discusses this gift in considerable detail, and sets out the impossibility that the different denominations in the world are led by the Spirit of God, and the great need for the gift in this age, more than in any other age, in order to lead them to the unity of the faith. But, apparently, in his haste to portray the different denominations, the Capt. happened to strike against "the poor Methodist," whom he thoroughly upset in the person of the Observer. He got it into his head that some of the Saints could have broken the law of the land, and that mentioning some crime would be revenge and a good proof that the Saints, any more than the other denominations, are not under the guidance of the Spirit of God. Poor thing! Is it that he does not know that the early Saints were under the guidance of the Spirit, and that Paul warned them to give up thieving and getting drunk? It is not the Spirit of God that compels someone to break the law or go astray, but other spirits: man has a task to prove them, and he has a constant task to follow the good. Next, the Observer strives to prove that Capt. Jones contradicts himself, because he suggests in one place that "the devils are bound," while speaking of casting them out in another place. Can it not be proven that the scriptures say the same things? (See Jude 6, and Mark xvi, 17.) The same comment will suffice concerning "head of the church" also, together with the contradictions of J. D. in the "Prophet" for December, 1847, which are consistent enough for whoever wants to understand. But if something is inconsistent, what then? Did Capt. Jones, or J. D. maintain that they were perfect, or not open to failings in writing, as well as in other things? We know about ourselves, that we do not write without taking great caution, and that it is not without praying continually for guidance, and asking the opinion of brothers who possess more than we of God's wisdom. Still, despite everything, we fear that there are things wanting in us, but not in our religion, nor yet in the Spirit we receive.

"Discernment of spirits" is the last gift in the court of the enemy: two of the nine have not been tried yet, neither is there any indication that they will be tried there, whatever the cause.

We may, however, try them ourselves, lest they await their trial forever, and we strive to get them free in a short time.

“VARIOUS TONGUES”

This gift also is given “to another;” and whoever uses it, “he does not speak to men, but to God; for there is no one listening.” According to every account in the scriptures, the purpose of this gift is to build the possessor of it, and also to build the church, through interpreting. Some of the apostles may have preached through this gift, though we cannot find an instance of that anywhere in the scriptures, and perhaps God will enable some to preach thus again; but we do not learn from the New Testament that the tongues were given for preaching, but completely to the contrary. (See 1 Cor. xiv). Concerning the permanence of the tongues, it is proven by Paul that they are not to perish, until “that which is perfect comes” (1 Cor. xiii, 8-10); and according to that, they have not perished yet. Since so many pieces of evidence have been given already concerning this gift, we leave it to pass free.

“INTERPRETATION OF TONGUES.”

This is the last gift that is named; and since it is so connected with the previous one, there is no cause to expend time or paper concerning it. Wherever the gift of speaking in tongues be, it is certain that the gift of interpretation is needed to be present every time; and the other, according to Paul’s evidence (1 Cor. xiv, 6, 11, 14, 15, 28), is of no value, unless “the interpretation of tongues” follows it, which makes it as good as prophecy. Because of that, we see it as wisdom to release this gift, on the same grounds as the other, so that we may close the court, and let everyone desire the “best gifts.”

In ending our comments on the Spiritual Gifts, we announce that we cannot be responsible for anything but what we understand and write. Many things that others write could be true, though we do not understand them; and consequently, whatever others, who may know more than we, write, those others are supposed to be responsible for what they say, and teach us when we go astray.

TOBACCO.

WE did not realize we were so popular before we wrote a little on the "Pipe and the Chew." We received much praise, and much fuming and half anger. The first thing some did after reading about the pipe was to throw their tobacco into the fire, and decide not to touch it again; while others strove, poor things, to prove that we were telling lies about Ianto the Smith and others. Some bought larger chimneys in order to dishearten us, while others sent us verses of praise. The anonymous little letter which follows shows the contents of the head of someone quite big about us:—

"Merthur, Juley 3rd, 1849.

"Dere Bruther Devis,—I saw a liddle of youre foolushness in the last Zion's Trumpit, in relashon to Tobaccey. I wold like to here a man experi-
anced in handeling the pipe and the chew, and not one that nevur smoked. I see evurthing complitly rong; for that I wold like youre repentence befor the Chirch without dilay, or I cant ete with you ever agin. Put this here lettur in the next Trumpit, or I wont by more uf youre Trumpits. I am serius,

"A LOVER OF SMOKING."

We received another anonymous letter, bearing the Cardiff postmark, with the purpose of accusing us of being inexperienced, and of contradicting ourselves when urging our readers recently to "prove *all* things," when we ourselves have not tried tobacco. We would like to see the men who are for tobacco showing their names by their defense, instead of being so ashamed; and we wish to inform them that we have given chewing and smoking a fair trial, and have completely convinced ourselves that the mouth of man was never intended to be the top of a tobacco chimney, nor a close to keep its wastepiles. But these anonymous writers should know that there is no need to put poison in our mouths to prove that it is bad; there are many ways to prove what is bad, without using the mouth for it. It is feared that, if everyone goes to prove all things with their mouths, they will see their error only when the red-hot iron of Ianto the Smith sticks to their tongue, or when the steam of the "Morgan" loosens their teeth as they experience the taste of his water.

We have almost persuaded ourselves now that our writing is better this time, since there is only very little smoke surrounding us: and we intend to say a little for a purpose concerning

Tobacco, in the hope that it will be for the good of all; and if it is not, that is not our fault. The time we wrote before on this subject, it happened that the apostle Orson Pratt was making similar recommendations at the same time, and proclaiming that it would be good for the Saints to make use of them. Though we tried to show in our last number that doctors and women generally, any more than we, do not judge in favor of tobacco; yet it appears that many do not believe, rather in our face and in letters they claim such things as these:—

“The pipe is tasty,
 And sweet for every man;
 It drives out the unhealthy temper
 That so afflicts our body:
 It strengthens the senses,
 It's a good aid for the memory;
 And who will say now
 That the ‘*pipe and the chew*’ are bad?”

If we search the scriptures for an answer, from the beginning of Genesis to the end of Revelation, we do not get as much as a line informing us that the “pipe and the chew” are things well known to men, from the beginning to the time of the apostles; and as a result, it is vain to expect an answer from the scriptures for or against “the pipe and the chew.” Whoever takes the Bible to follow, let him reject his tobacco until he finds a verse to prove that smoke is nourishment for the body, or that plants that are kept permanently in the corner of the mouth are beneficial to the stomach. But if there is anyone who will be satisfied with an answer from another source, apart from that of the doctors, the women, the Editor, and the Bible, we are ready to give it, and we are confident that every one of the Saints, in any event, is ready to believe that answer. Apostle O. Pratt gives it, in the *Star*, for July 1, 1849, in these words:—“If the Saints are slaves to their appetite, and are unable to leave aside the things that are *harmful* [referring to tobacco], how can they overcome all things?” But lest someone consider the apostle too ignorant and inexperienced in the use of tobacco, we bring God, its creator, to answer. Look on pg. 240 of the *Doctrine and Covenants*, and that which God says through his spirit will be seen in the following words:—“Tobacco is not for the body, neither for the belly, and is not good for man,

but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

Now, everyone who believes what God says in this age has been persuaded by now that tobacco is not good to be used in his pipe, nor in the corner of his mouth; and he also knows, that if he was angry with us last month, he was angry with God at the same time. The world may laugh at this; but the Saints know something better, and it is for them, most particularly, that we write. We do not give an order to anyone, but we give counsel to everyone; and whoever accepts it, he himself will receive the benefit, not us. If some of our readers choose, they can use seven times as much tobacco as before; it will never do us any harm, if they keep their smoke away from us at meal times. We expect, for shame, that all will reform in this, at least, if they do not choose to give up tobacco, for some superior purpose; and turn their appetite for the pipe and the chew into an appetite for learning. It is pitiful to see the hundreds of youths in the works, who are champions at the pipe, but who are unable to understand a word, almost, in a book. How much valuable time do they spend breathing smoke, under the influence of the foolish notion that it raises water from the stomach, which is nothing other than the digestive water which is in the side of the mouth? That water runs to a piece of bread, as quickly as it runs to the smoke; and every man can understand, in swallowing his morsel, that the purpose of the water in the mouth is to adapt the food for the stomach, and not to spit it out.

Now, having proven quite fairly to the Saints the unbeneficial nature of tobacco, it will not be a foolish thing for us Welshmen, as did the English recently, to take a count of how much money is spent by the Saints, against the definite counsel of God (see "Doc. and Cov.," pg. 241, 242), in fostering an unreasonable appetite for a plant that was intended to heal the animals of the field. Suppose that the Saints number only four thousand in Wales, and that every one of them spends only threepence a week on tobacco. Some smokers say that the proportion of threepence is too small, and that it should be four; but three may answer our purpose for the present. According to that, the great sum of *two thousand six hundred pounds* (enough to carry

400 Saints to Council Bluffs every year), are spent annually by those who long to go to Zion, first on tobacco, not to mention snuff and beer. Does not God know about the two thousand six hundred pounds when the Saints pray to him to open the hearts of the rich to take them out of Babylon? How can God remember that poor Saint who expends a shilling a week through the hole in his pipe, disregarding his counsel, when he complains to him about his poverty? The best answer to this is those words that are used in Zion, that is, "God helps those that help themselves." Let the Saints, then, help themselves, and God will help them. Without that there is not much hope. It is true that most of the Welsh Saints have never been taught, before now, what God has spoken concerning tobacco and drink. They have not had a chance before to believe his words on this subject. Now the world will judge whether the Saints believe the revelations they have received from God through the mouth of Joseph Smith and others. The world will not believe their divinity, if they see them disregarding those counsels that are said to have been uttered by the Spirit of God in this age. Since this is general advice, and not a commandment, there is no cause for any of the Saints to look at what their presidents are doing; each person must stand on his own foundation. If some president disregards this, and thereby behaves unwisely, there are no bonds on anyone to imitate him. The blessings of those who heed general advice like this, before their presidents, are sure to be numerous. Let no one who gives up tobacco, find fault with others for not doing so; because no one is to be an overlord, but leave to everyone his freedom.

Now, having announced that we received a command to write this, we may end with the last words of God in the revelation under question:—"And all Saints who remember to keep and do these sayings [that is concerning drink, tobacco, and other things], walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

I SHALL NOW SING.

I shall not do the counsel of any man beneath the sky,
 Who bends his head down as a weakling;
 Flesh and blood and their base idea are
 Nothing but foolishness terrible to follow.

CHORUS.

I shall now sing;

I shall sing, why should I not?

Oh, I shall sing, I shall sing.

Many beneath the heavens think,

That this is how to be godly;

That leads, from a lack of sense,

To sudden, awful deceit.

I shall now sing, &c.

Paul, a man full of praise, commanded us,

To live and be joyful;

Christ forbade, it is quite true,

Long untidy faces.

I shall now sing, &c.

Like this I think to sail along,

Being an honorable family man;

Drooping the jaw and lowering the neck,

Are only an image of a deceiver.

I shall now sing, &c.

If true teaching is accepted,

The wholesome faith of God our Savior,

It will be found that fear and pain,

Will not stalk the true believer.

I shall now sing, &c.

I shall never follow, no matter how great my need,

Any blind crowd of the surly mannered sort;

It is an awkward clash, on a sweet nature,

To see the jaw drooping.

I shall now sing, &c.

If one be suffering wearisome woes,

Better bend the knee than the neck,

And sing a beneficial, joyous verse,

Which is better than frowning sadness.

I shall now sing, &c.

Christ did not call us to captivity

To live under a sad, cold order;

He gave himself into captivity—praise be to him—

So that we can be joyful.

I shall now sing, &c.

Trecastle.

DARK NATHAN FROM LLYWEL.

THE "OIL" IN A DEBATE.

DAFYDD—Did you hear, Morgan, about the man who was killed by those accursed Saints? They need to be transported every single one of them.

Morgan—No; how did they kill him?

Dafydd—By giving him that old oil they have to kill people. Whatever the ailment, it's the same old smelly stuff that's given to everyone by the devils. Damn them! I was with the doctor last night telling about their old devilish tricks, and he decided to demand an inquest on him, so that he could transport as many as a dozen of them. But, hell, that's much too few, according to the just opinion of our minister, by God.

Morgan—Don't swear, Dafydd, my friend. What oil have they got, if you know, and what's its name? A business like that must be stopped. If they have a right to practice religion, they don't have a right to kill.

Dafydd—I don't know what the name of the old hellish and smelly oil is, but they killed that man with cholera. It's disgusting to think that such devils are allowed to live in a Christian country. Hell, let's go to talk to the coroner.

Morgan—Shh! there's Will the Saint coming by; let's ask him what the oil's name is. Try to simmer down a bit, Dafydd, and don't get so excited.

William—Good evening to you two. It's quite lovely weather.

Morgan—Yes, William, it is good weather, if it weren't for the cholera around here. Listen, William; could you tell what oil you people use?

Dafydd—Damn your people killing that man.

William—Yes, certainly, if Dafydd will be quiet. Here's a bottle I just bought from the druggist; our master's maid was there the same time buying two bottles of the same thing for him for dinner. Its name is *best olive oil*, or *sweet eating oil*. Try a sip of it, you two; all the great men use it with the different vegetables on their tables.

Dafydd—Does the devil want to kill us as well? Damn his soul! Come away from the fool, Morgan, or I'm going.

Morgan—Go on then, you silly ass. I've drunk this oil before, William, on a master's table, and this is the loveliest and most healthful oil I have ever tasted. It's sure to be as healthful and harmless as clean water from the spring. Do the Saints put

something in it, or else take it like this? I think you'll tell me the truth.

William—The only thing that's to be done to this oil, before giving it to the patient, is that the elders have to bless it through prayer; after that they anoint the patient, at his request, in the name of the Lord; and if the sickness is internal, they give him a spoonful or two to drink. Then, laying their hands on his head, they pray again to God, in the name of Jesus Christ, to heal the patient, according to his promise. To prove that that is scriptural, and as a result according to the law of the land, you just have to read in James v, 14–16. There's the truth for you honestly, and what do you think about it?

Morgan—I have had particular satisfaction about the oil from you, and it's easy for me to see now that all the noise about you as a denomination is the talk of ignorant men. How could such an oil kill anyone, even if they drank a shilling's worth of it? No doctor will dare say that your oil kills anyone; and that's because they can't prove it. But tell me, have some of the Saints received health from God through the medium of oil, the laying on of hands, and praying?

William—Yes, hundreds in Merthyr alone, not to mention other places. Hosts have been cured of cholera during the last month in Merthyr, through the administering of the ordinances, and less than one in ten have died of those who were ill. I can tell you about the wife of David Jones, a miner, of Ynysgau, who received healing three times of the fiercest cholera that was seen in the place, through the power of God. The second time, Mr. Davies, the doctor, had given her up completely, saying that she could not live for more than another half hour. When Mr. Davies was in the house, and a houseful of people hostile to the Saints, elder W. Phillips came there, in obedience to the request of the patient, and prayed three times over the patient, in the presence of various witnesses, whereupon she was released from the cholera instantly. And this was on the morning of Saturday, the 14th of this month; and some of the witnesses said that the power of God must be among the Saints, and one of them received baptism that night, while others promised to obey soon. In the evening the same sister was struck cruelly by the cholera again, which shrivelled her painfully, so that some Saints had despaired for her, since they believed that her innards had been rent; but through the administering of the

elder that went to her, she was restored again, and she is now doing well, though weak. It is said that so much faith was never seen in a Welsh woman before; and if a cat had nine lives, she must have twenty! The cholera had attacked her while in another dangerous state, which had already completely overpowered her.

Morgan—I really must be going, I see. Thank you for explaining about the oil and the other things. I shall call on you to-morrow night, and don't be surprised if I receive baptism before leaving you. Such a fool was Dafydd, poor thing.

William—Well, if you're going, farewell to you, and be sure to call.

MIRACLES HAVE NOT CEASED.

It is not appropriate for anyone to doubt what is testified to by some of the most godly religious men of the age, and is published in those monthlies that speak the truth to everyone. When they say that a true miracle has happened in their midst, it is of no use to anyone to try to prove that it is a false miracle; because miracles are not miracles, according to their opinion, if they are not public like the miracle of the barley bread and the fishes. For the purpose of proving that true miracles have not stopped in this age, we may quote the story of a noted miracle that was performed in Rhymni, a few years ago, from the *STAR OF GOMER* for February, 1839, pg. 34. There the story is given of a virtuous woman by the name of Dinah Davies, Rhymni, who was instrumental in planting Methodism first in that place; and while describing her hospitality, this remarkable miracle is related:—

“As a stranger, not unknown, was coming through the country, and preaching in our house, at three o'clock in the afternoon, a great number of friends from Merthyr came to listen. The woman had not baked that week; and because of this there was in her house barely half a loaf of bread. The minister and the host of strangers ate, and were satisfied; but despite that, to our enormous surprise, after they went away, we could not judge that the bread was any less; and our conclusion was that the Lord had blessed it in a wondrous and unusual manner.”

Now, after God has showed his miraculous power so recently, how can the Methodists dare at present to say that miracles have ceased since the days of the apostles? And how can Mr. Gomer

make fun of miracles amongst the Saints, while he tolerates them among the Methodists? The denominations need to reflect a little about miracles, lest they themselves be tried as they attempt to perform them.

THE BAPTISTS ARE BECOMING SAINTS.

THERE is nothing that proves more clearly that the Baptists are about to become Saints, than that they are by degrees coming to believe and preach the doctrines of the Saints, who were stinking in their nostrils a short while ago. Where the Saints are most numerous, there the Baptists are striving most to swallow their principles; and since Merthyr is the place that contains the most Saints, here also are seen the Baptists most like the men they used to call "Satanists" and "devils," a little while ago, and possibly now as well. What can be taking place in the Tabernacle in Merthyr? Well, not keeping men back for a month or two to test them; not baptizing just at the end of the month of the great meeting, by the light of day, and that as an example; no, but one witness of the honesty of the followers is now sufficient to prepare them for baptism, which is performed most often at *night*, and FOR THE REMISSION OF SINS, at which time the minister uses the following words:—"I baptize you, my brother, in the name of our Lord Jesus Christ, for the remission of sins, in the name of the Father, and the Son, and the Holy Ghost. Amen." That is how the Rev. J. Roberts, the present minister, administers and instructs in his chapel; and it appears that unusual success follows him, because men love the revival, and hate the Cholera and the Saints. Mr. Roberts said, while baptizing one night, on the 11th of this month, that "birth of the water and of the spirit" is synonymous with baptism and believing,—that "being born of the water" was baptism, and that "being born of the Spirit" was believing; and also that the body obeys while being baptized, and the spirit while believing. In this place, we shall give advice to Mr. Roberts, so as to follow us better, that he had better not say that "being born of the Spirit" is believing, lest his members ask him how did the disciples of John and Jesus Christ *believe*, before they were baptized, and before they were baptized with the Holy Spirit as well? Let him read Matt. iii, 11; Acts i, 5; and viii, 12–17. Again, saying that the body obeys anything is

foolishness, for it acts according to the will of the spirit alone. We ask Mr. Roberts, if he is to follow us further, to promise "the gift of the Holy Ghost," while baptizing, like Peter of old (see Acts ii, 38, 39); and after that urge people to desire the spiritual gifts. We were pleased to hear that he is in favor of holding communion on the first day of each week, like us; and everything he does at present indicates that he is prepared to follow the Saints in more detail, if only he gets the time to learn.

THE DESTROYER ON THE WATERS.

THE Lord is beginning to fulfil that which he spake by the mouth of his servant Joseph Smith, the prophet, concerning the Missouri river, and other western waters. The lives of many of our dear brethren and sisters have been sacrificed to this destroyer, and more especially on the Missouri river.

It was upon the banks of this river that our beloved prophet, with a council of Elders, stood in the month of August, 1831, and received the word of the Lord, from which we make the following extracts:—

"Behold there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters."

"Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, that what I say to one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not, in journeying, upon them, lest their faith fail, and they are caught in her snares: I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

"Behold, I, the Lord, have appointed a way for the journeying of my Saints, and behold, this is the way—that after they leave

the canal, they shall journey by land, inasmuch as they are commanded to journey, and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way. And behold, this commandment you shall give unto all your brethren: nevertheless, unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land, or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord, to journey.”—(See the “Doc. and the Cov.,” pg. 229, 230.)

Several of our brethren, according to report, have perished on this fearful river since the opening spring; some were from the eastern and middle States, and some from Great Britain. The word of the Lord is truly beginning to be fulfilled. We hope that the authorities of this Church in America will advise our emigrants to journey by land from St. Louis, at least, unless the Spirit shall otherwise dictate. The prophetic warnings of our Seer Joseph Smith, are so plain that all the Saints throughout the world may see the dangers of journeying upon the Missouri river. However, it is not for us in this country, but for our brethren in America, to dictate concerning this matter, and we hope and trust that they will direct in wisdom upon this subject, and if possible, save the weak from the Destroyer, that such may be taught more perfectly in the way of the Lord, and hereafter become strong. The Lord will not revoke the decree of destruction upon that river, and unless the faith of the Saints is strong through their righteousness, they are as liable as any other people to fall victims to the decreed judgments.

If judgment begin among the people of God, what will the end be of those nations who receive not this message? Fearful in the extreme! Let the Saints, then, use every exertion to get out of their midst; for judgment will not linger. Sanctify yourselves by keeping the commandments, and the word of wisdom, and the righteous counsels of the servants of the Most High; and if you will do these things, the destroyer shall pass over you and not slay you, and you too may reach mount Zion, where there will be complete deliverance from the plagues that will destroy the world.

THE CHOLERA.

SINCE we wrote last month about the appearance of the mortal enemy in our midst, hundreds in Merthyr and its neighborhood have been swept away by it to another world. It is difficult to stroll the streets here in the afternoons, without meeting many funerals in every corner; and very numerous are those who are left orphaned, to mourn the victims of the cruel Cholera, which has its mind set on complete destruction. The following figures show its work from the 25th of May, to the 23rd of the present July, in Merthyr, Penydarren, Dowlais, and Aberdare. The total who have been struck ill is 1844, and those who have died is 698. It has just started in Dowlais and Aberdare, but it appears determined to do great damage there also. It attacks the Saints, as much as other people, which keeps the elders busy almost every day and night. Having called for a count of the Saints taken ill in Merthyr and Penydarren, it was found that 127 were ill, of which not more than 15 died. This proves to our distant brothers how much of the power of God is revealed in our midst in the present crisis. Now, we have had the best opportunity, since we have been in the church, to know what sort of faith is necessary for the sick in our midst. No sort of faith that is created wildly on the spur of the moment will do to save us from the clutches of a sickness like Cholera; rather a faith created previously by an understanding of the healing acts of the Spirit of God, which faith does not hesitate or fear in the face of anything; like the faith of the woman of old, it derives health even from the clothes of God's missionaries, or from their staffs.

We can hardly say where to turn from the presence of this destroyer; for, behold, it is in Wales, in England, in Ireland, in France—yes, almost wherever we look, it is there—yes, it is also riding the accursed waters of the Missouri, while the Saints are traveling along them towards Zion.

CONFERENCE REPORTS.

FLINTSHIRE.

THE gathering of the above Conference was held in the town of Flint, on the 13th of May. Four branches were represented, including 10 elders, 6 priests, 3 teachers, and one deacon; 7 baptized since the last conference; total, 58. David Jones was chosen

to preside over the Bagillt branch. The Saints and others were addressed most effectively by various officials during the different meetings, and two priests were ordained.

JOHN DAVIES, *President*.

MISCELLANEOUS.

ABSENCE OF GOD.—While turning out a man in Cwmpedol chapel, Caio, Carmarthenshire, recently, for joining the Saints, the minister commanded God to go after him; after coming out of the service, the members said to one another, "Our chapel will soon be empty, because we are losing our members; and our minister has sent God after them; the result will be that we shall soon be without members, and with a God in the world!"—W. J.

EFFECT OF THE RHYMNI DEBATE.—A Methodist Reverend in Penycæ recently, while urging his listeners to union and love, shouting and pounding the pulpit, said, "We have not had the company of the Holy Ghost since the Rhymni Debate."

WAGES.—Pay wages to a servant or maid, rather than receiving occasional assistance from anybody—the latter are never paid sufficiently.

IT IS a mistake to think that a long face is necessary for good morals, or that laughing is an unpardonable offense.

DEATH OF A PATRIARCH.—We are very sad to say that the Patriarch John Albiston in England died on the second of last June, of paralysis. His life was full of trials and tribulations, but he faced everything quietly; he ran his course, and kept the faith. His counsels and his blessings will be kept in eternal remembrance, and his fame shall never end.

SINGING AND THE INTELLECT.—The man who sings in another house, or in company, without being constrained to do so, hardly ever "sings with the *intellect*."

SADDENING THE SPIRIT.—The Spirit of God can be saddened in many ways, but not in a quicker way than by forcing one of the Saints to listen for two or three hours how so and so has been arguing with the men of the world. If someone has something new to say, it will be a pleasure to listen; but whoever narrates a longwinded story everyone knows already is insufferable.

TRUST.

We shall not trust in every man,
And here are our reasons—
For we know not many a one,
And because we do very well.

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

AUGUST, 1849.

[VOL. I.

SIGNS OF THE LAST DAYS.

THE last days are very remarkable days, and full of signs and wonders. They have been prophesied since early times; and great would be the joy of our ancient forebears to be able to live in this time of the world's age, to see their sayings being realized. But we see them in their behalf; and if they do not get a glimpse of things from beyond the veil, we shall have the opportunity before long to inform them of all the special things that are happening in our day. We shall tell of the bloody wars fought recently over the wide face of the old earth, and the destruction they have wrought on the children of men. After that, we shall speak of the famine that has been traversing the world, leaving thousands of its inhabitants with faces too pale to welcome anyone but death itself. And then we can converse long about the general destroyer that is visiting us at present, which we call, in the manner of men, Cholera: it will be painful to report of the millions that it sweeps away in different parts of the world, as without warning as the fall of a leaf in the sight of man, but with as much warning as could be in the sight of God. We shall have many other remarkable things to remember as well; but all, perhaps, will be things that were faced before by the prophets; and so we shall but be confirming what they knew previously.

Whether we have time to speak thus or not, it is not of so much import for us to know; but it is relevant for us to look at

what is taking place in our days, because from that we shall come to know what kind of days lie ahead. In seeing it, we find that wonders give birth to wonders continually, and that all of this is great signs of something special. We see how quickly the plagues gallop to the places where the gospel has been preached, and the tendency in men is to harden. Let us cast a look over the national and religious events; is not everything preparing for something great and sweeping? What is the Roman revolution, but some sign of some more important revolution? Every present system is being overcome equally, so as to be ready to adopt a more general system, which will swallow everything into itself. The old credos are seen being dishonored, and new sights being revealed every day, and treasured in anticipation of something that is about to dawn on the world. It is as if humanity is raising itself on their shoulders, and as if tired of stories about spirits of the past, preparing themselves daily to associate personally with the spirits of the next world. This is only a small sign. Many try to be unbelievers, but they are convinced despite themselves. The spirits of departed relatives are brought here from the world yonder, through the effectiveness of Mesmerism, which is a supernatural power; and they appear as if in their old clothes to answer whatever question is asked of them by their unbelieving relatives. They describe what sort of place is beyond the veil, and how they spend their time there, and their purpose in coming to the earth to wear flesh. They all agreed in saying that they were in the heavens before being born on the earth, and that the fate of every spirit is to be born in a bad world, a world that was ordained for the only purpose of acquiring knowledge of good and evil, without which knowledge no being is perfect. Also, that, as a result, everyone who is yet to be born wishes to be born; and that it is according to that wish that their lives will continue on the earth or the planet to which they are sent. Thus speak the spirits to men; and not only that, but they speak of a second wedding in their world, and of the striving for joy that is in good and evil spirits; and that at the time when we are in mourning, they are laughing at us. They rejoice for earthquakes, wars, plagues, and famine, when we are full of sadness. They say they enjoy palaces, gardens, mountains, rivers, woods, flowers, and fruit; they can eat, drink and sleep; read, write, and paint; dance and play, sing and laugh—in a word, practically everything as here.

These things are gaining fame, because many of the things that the spirits utter are facts beyond argument. And when men prove some things true, they believe everything quite readily. The devil never neglects to speak much truth, so that he can be more certain of achieving his purpose in the end. Everyone can easily understand that the devil in these last days is striving in every way to strengthen his rule over the earth, before the Son of God comes to claim it; and he is like one awakened from a long sleep, and determined to come up with a more effective plan than he has ever made in order to stand his ground. His power is already on the earth, and it only requires a little time to set all the false religions under the rule of his earthly chieftain, to whom, we think, the present Pope is about to give his throne. The world up to now has been too destitute of the devil's miraculous power for anyone to expect unity among his children; but at present some Mesmerist spirit is about to bind them as one, to be led more particularly according to the will of their being.

Now, the sum of all we have said, and what we could say still, is that the signs in the latter days are clearer than they have ever been before; and there is need only to rest a little while longer before they declare the coming of the Son of Man, when we hope we shall know him, with no reason to be ashamed on his account.

SECTARIAN MIRACLES AND THE SAINTS' MIRACLES.

It is not proper to doubt any more that the Sectarians feel as much eagerness to perform miracles as do any of the Saints. It is true that the former have often declared that the age of miracles has come to an end; but the present facts show that they did not know at that time what they believed, and that now they have learned. It is the Cholera that has done the most, of every other teacher, towards opening their eyes, poor things; and that had to preach a considerable amount before pushing its learning into their heads. Our fellow countrymen probably remember the abundant accounts that filled the newspapers, a short time ago, concerning the trials of the Saints in performing "miracles," by anointing and praying for those who were taken ill with Cholera; and they remember also the warnings of judges,

doctors, and preachers against the Saints' presuming to perform miracles in that manner, deriding them greatly for their "superstition." It is good to pay attention to everything that takes place, so that we may see the mutability of man, and his lack of wisdom in trying to struggle against the order of his Creator. When the Cholera first came to the neighborhood of Merthyr, some of the doctors threatened to exile a number of the Saints if they gave oil to their patients; and the Sectarians all said that laying hands on their heads was an arrogant thing, as well as praying to God to cure them. The preachers of the Saints were looked upon as murderers at that time, particularly if someone happened to die in their midst, for giving oil and praying. Many found extreme fault that they prayed for their bodies, instead of for their "souls," as if they thought that the Cholera was destroying their souls. But things do not carry on like that; oh, no, because "the way of this world goes past" continually, and the opinion of doctors, judges, and sectarians changes as often as the moon almost, especially after the Cholera has come to teach them better. One thing remains immutable, despite everything, namely the opinion that the doctors have not killed anyone since the beginning, even though they could now be using medicines completely opposite to that time. The papers that were filled a short time ago with condemnations of the "olive oil" of the Saints for the Cholera, are now filled with the opinion of responsible doctors that the oil, or "castor oil," is the only medicine effective for Cholera. (See *Weekly Times* for the weeks of July, and other papers.) The Cholera is beating the best doctors; they give pills good enough to stop the excretion and the shrivelling; but after everything the Cholera takes the breath—thus giving a lesson that something else is needed to conquer it. Not only has it given lessons to the doctors, but to the Sectarians as well. It has taught the Sectarians that it is a better preacher than any of them; that the wisdom of the colleges and shouting is not half as effective in convincing sinners as withering a couple of thousand to another world; and that skill and wisdom are nothing to the side of *fear*, in opening the eyes of the world. That is great teaching; but the Cholera has taught them more—it has taught them the way to try to perform miracles! Although the Cholera has done great good for the sectarian religions by bringing hundreds recently in Merthyr and its environs to embrace

them, yet after that it took the sheep away to another world before producing hardly any wool for their owners. It was thought that God's purpose in sending the Cholera was to bring men to religion; but when it was seen that it was taking away about as many from religion, by withering them, and that the Rev. W. R. Davies, Dowlais, and others, had to flee because of it, people thought again, having received more education from the Cholera, that the best thing was to exile the new preacher, however beneficial he was, from the country completely. But how was that to be effected, do you suppose? The doctors had nothing with which to exile it out of the land; because it was not very often that they could exile it out of their patients. The only way that could be thought of was to request God to perform a *miracle*—yes, mind you, in this age! Nothing else would do except a perfect miracle. But did the sectarians not know that God does not perform miracles in this age? And how could they be so arrogant? That has been said, it is true; were not miracles needed in times of hardship, as they were needed by the Egyptians before? And now, who but the sectarians, from every denomination in Merthyr, appointed a day to pray to God to perform a MIRACLE! The sectarians are the religious men, be it remembered, who were the fiercest in condemning the Saints for laying on hands and praying for the patients to receive health; it was they who were mocking and shouting “deceit” loudest of everyone; and it was they also who were trying to perform a miracle themselves, after all. They were not going to perform it in secret, but in public in the Chapels everywhere; and they printed large papers to put on the walls, and urged everyone to come there to pray together to God, to ask his answer. Here are the contents of the Welsh advertisement that was put out:—

“THE DEADLY CHOLERA IN MERTHYR TYDFIL.—It is intended to set aside next Monday (August 13th, 1849), as a day of religious fasting, and submission before the Almighty God, as a result of the above visitation. There will be a divine service in the church, at the usual hours of prayer, and *prayer meetings* will be held in all the nonconformist chapels at seven and ten o'clock in the morning, and at two and six o'clock in the afternoon. Everyone is earnestly requested to cooperate in every way, so that those who wish to unite in such meetings can pray to God for this place, so that the visitation will be sanctified for our spiritual benefit, *and so that it may be removed from our midst.*”

Now, the above day of fasting was kept throughout Merthyr, and we ate nothing ourselves either, because we had Cholera at the time. But what was the result of keeping it? Did the Cholera move from our midst? Not an inch. The number of deaths the following Wednesday in Merthyr more than doubled from what they were Monday. It would be better for the sectarians to try to perform a miracle a bit smaller to begin with; because it is much easier to move mountains than to move the imposed judgments of God. If they want their own way of practicing religion, let them concede to God freedom to pour as he wishes from the cups of divine purpose. They understood, when they prayed for the miracle of the potatoes that God was not with them at that time; and why have they been so foolish again as to try to hinder God in the fulfillment of his purposes? It is time for everyone now to learn that nothing is effective in stopping the wondrous things that are to come on the earth in the latter days, but the fulfillment of the will of God by its inhabitants.

THE RELIGIOUS MEN'S HERESIES OF THE AGE.

[From the WELSH MESSENGER, for 1841.]

GREAT is the noise in these strange days with respect to religion; and nothing is to be heard except that it is our sect, and our very own sect, our party, and our very own party, that is right; and the majority of the world believes that every party has godly men; and in seeing and hearing the different parties carrying on, I, and others who have no religion, am persuaded to investigate what this is: and judging without bias from their fruits and the way true religion is portrayed in the scriptures, we are bound to believe either that there is nothing in religion, or that there is little or no religion in the men of this age. "No," says someone, are the churches not expanding marvelously, and with new ones being formed continually with every party, and people coming every day by the score to ask for religion? And the different parties are heard announcing from the pulpits, and in their monthlies, the hundreds of additions that come to them continually. And is this not enough to prove that there is more religion in the world at present than there has been in any previous age?" Yes, if it is in numbers that religion is contained;

but despite everything, I can find hardly anything in the world like religion as it is portrayed in the scriptures. Perhaps someone will say that I am not fit to judge; why not? Is it not by their fruits that you shall know them? For Timothy tells us about a sort of men who "have a form of godliness, but deny the power thereof: from such turn away." How can I turn away from there, without first judging them? Prove all things; hold fast that which is good. Perhaps my article will appear strange to many of this age's superstitious people, because it strikes at the main columns of the heresies of the age. First, the impossibility of men being truly godly with different parties of differing views. Despite the numerous religious people who build upon their own deductions, I have never heard anyone concluding that God has more than one church in the world; but men have many churches, and enough among them to be as one in opinion and love. Does not Paul say, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all: and there shall be one fold, and one shepherd." Yes, says someone, we believe in the same Christ, and worship the same God, and there is nothing important between us except the *outer shells, the grass borders, &c.* Remember! Who says that not everyone who says, Lord, Lord, enters into the kingdom of heaven? how can you, according to the scriptures, worship the same God, and believe in the same Christ, without following the same rule, without keeping to the same laws, without fulfilling the same duties, without thinking the same things, and without burying the differing opinions? For Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment;" and since all scripture has been given through the inspiration of God, which cannot be broken, how can men of differing opinions be saved in the face of the word that is to judge them? Matthew also says, "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me; but in vain they do worship me, teaching for

doctrines the commandments of men." Who are these? someone asks. Search the scriptures without prejudice, and then you may see clearly.

There is another heresy which is no smaller than the one I have noted, namely assertions from pulpits and the tops of the stools, by men who profess in a word that they believe the gospel, that the definite commands of Christ do not matter, but that some sorts of rituals and traditions of their own will do just as well; I do not know what basis they have, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is pitiful to think that so many in our land believe the foregoing things, and thereby rest back without searching or judging for themselves, but think that everything is all right if only everyone follows the religion of their fathers, without doubting at all about the heavens at the end, *right or wrong*.

I ask everyone who believes the above heresies, if they believe some of the word, to remember Lot's wife; if some commandment were unimportant, it could be thought that there was little harm in looking back, but there is an example of the laws of God; for whoever keeps to the whole law, and who fails on one point, he is guilty of everything. Therefore, I ask some of the great preachers who assert these things, in order to keep their congregations together (because that is the bond of their congregations), to test the correctness of their reasonings from the scriptures, and urge their listeners to put aside every evil, and every deceit, and hypocrisy, and every mocking word. Like little newborn children, desire the honest milk of the word, so that you may grow by it.

Glyntarell.

A LAME WELSHMAN.

A SUCCESSFUL PREACHER.

THERE has never been a plague on the earth that was not a successful preacher. It once went to a sinful Pharaoh, and its coming was not in vain, although Pharaoh had desired Sarah, the wife of Abraham, with the intention of keeping her; but the first sermon that this famous preacher gave convinced him to "command his men to send her away" (Gen. xii, 20). Another time, when poor Moses was striving to convince this sinner, urging him

to leave his wicked ways, but entirely in vain, the same famous man came by, and when he was hardly halfway through his sermon, behold the hardhearted Pharoah of before, shouted out, "I have sinned this time: the Lord is righteous, and I and my people are wicked," &c., (Exod. ix, 27). Oh, what a successful preacher! Thus has this famous preacher visited the world in our day; yes, he has come to Wales, so there is no cause to trace and search for the history of his success in past ages; because here is a description of his success in the *Star of Gomer* for August, 1849, pg. 248, where he says, "Not only are the chapels in the Works being filled, but they are saying in their scores, 'We shall go with you,' " &c, and that because of "listening to the most effective voice" of this preacher. Well, by now, it is time for those who consider themselves servants of God to throw down their arms, and give way to this successful preacher to go on with his effective ministry. Oh, yes, I see that thus shall it be soon, for yonder is the famous man of all famous men, and the great giant of all giants, the Rev. W. R. Davies of Dowlais, whose voice before was like the thunders of Sinai, and terrified almost all the pagan believers in Dowlais, with his door closed, and boards covering the windows of his house. Well, where has he gone? I don't know more than that he has gone to look for a place where this successful preacher has not come on his journey so far. Do you suppose that this preacher truly convinces? Yes, says the *Star of Gomer* (see for Aug. p. 248) where it says, "Yes, there is not so much talk about increase among the 'Saints' in circumstances like these, for when the world was light and without terror, they got their share like others; but when the cause of the soul becomes serious before the mind, there is not so much attraction to them," &c. It is a pity that the Son of God had not known that it is a preacher of this nature that would be the most successful in convincing and showing the matter of the soul before people's minds. If the conviction is a true one, he would never have been so foolish as to send fishermen of the shores of the Sea of Galilee, telling them to preach the gospel, &c.; and Paul, had he known, would not have said that it was through the foolishness of preaching that those who believe are saved. But is this preacher a Baptist? No, we have not heard that he has baptized anyone, and there will not be any minister to baptize soon, except with the Saints; because the chief shepherd of Dowlais has

fled already, and left the matter between the flock and the wolves. This makes me think about the words that our Lord Jesus said (see John, x, 11—13).—"The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." It is no wonder that Mr. Davies fled, because he too was a paid servant; but I hope now that those whom Mr. Davies watched over in the fair weather will look for Jesus' fold and sheep, so that they may find a shepherd who will watch over them in all weather.

We see now that it is through the foolishness of preaching that God saves those who believe, and not through the above successful preacher. And almost all the denominations have come to that opinion as well; otherwise, why set aside a day of fasting and prayer, throughout Merthyr and environs, in order to ask the Lord to send it from the country!!

T. H.

SECRET OF THE SECTARIAN REVIVAL; OR A CONVERSATION BETWEEN TWO REVERENDS.

EVANS—Good morning to you, Mr. Jones. What is the reason for your looking so sad?

Jones—Well, I have been frightfully vexed these days because of religions, and especially concerning that new religion, the religion of the Saints.

E.—From all outward appearances it is true that the cause of religion is very close to our hearts; but I hope that the Saints have not troubled your thinking or drawn your attention to them in any way.

J.—The truth is, Mr. Evans, that those Saints are deserving of more of my attention and yours also, as well as that of the other brothers, than we could ever imagine. It is not meet for us to allow them to go unnoticed.

E.—I didn't think so before; but I know that you are a wise and learned man, and for that I believe you.

J.—You, yourself, must awake now in earnest and strive to be wise and learned also, so that we can invent the best way to

keep our own religions in force and also to put a stop to the Saints.

E.—Well, I hate them with all my heart, especially when I think how they are destroying our religions and baptizing some of our best members.

J.—What can we invent so that we can influence our members to hate them and persecute them?

E.—I think that the old scheme will succeed very well, if we follow it quite fervently; that is, exhort everyone to call them by their proper names, namely Satanists, deceivers, false prophets, &c., and to announce from the pulpits and in the periodicals every story that is heard about them, and sign our names to them lest the people not believe. It would be foolishness to reason with any one of them from the scriptures, for they are so cunning that they notice every little word that is against us and our religion, in order to conquer us. Good stories about them is the best thing to destroy them, I think.

J.—I'm sorry that I do not agree with you on that. All this was given a fair try in America and to a large extent in Wales; but the Saints succeeded wondrously in spite of everything. Every old story that could be obtained was published about them, and it must be admitted that many of them are quite false also; but yet, the Saints continue to succeed, baptizing our members by the score.

E.—I see that what you say is true. But what else can be done? Do you know of any better plan?

J.—I have pondered a great deal on this matter during the last three months and have set my mind on a new plan that I think will better answer our purpose than anything else.

E.—Well, for goodness sake, tell me what it is, so that we can put it into action immediately.

J.—The only way to save our religions, and uproot the Saints, is to strive for a flowery and fervent Revival in our midst as denominations; and after that, we can threaten our members that we will give them to the Saints if they do not take care to pay for our labor and maintain our congregations, &c. In order to secure our members it is better for us never to forbid them to listen to the Saints, lest they think that we have worldly profit in mind; rather let us be somewhat indifferent, especially after getting a revival started, and at times let us tell our worst members that they would be better off with the Saints than with us, and that it

would be a great kindness to the churches of the country for the Mormon dunghheap to conveniently receive their sweepings.

E.—Truly excellent; but how will the revival be caused? It must have something to do with preaching, if I'm not mistaken.

J.—Precisely, and here it is. When I am preaching, I shall frequently shout "Thank you," and then you will shout "Glory." Then the elders will be sure to shout Amen, until the chapel will be filled with praise. Afterwards this will be heard throughout the whole neighborhood, and everyone will go to enquire after religion, especially in time of plague and famine; and there will be a general revival in every place where this shouting is begun in this manner.

E.—That is truly excellent. Work is the next thing. The Great Being himself could not wish for anything better. Tomorrow night, brother Jones, deliver the sermon about the Prodigal Son; that is especially effective. I shall be opposite the pulpit, higher than anyone else, and I shall drive every bit of apathy from the chapel until we are on fire in love and praise for God.

J.—Amen; so be it. Farewell now, and give solemn thought to the revival.

ABEL EVANS.

ENSLAVEMENT OF A TOWN CRIER.

MR ED.,—On the 5th of July last, I happened to go to Llanerchymedd, in Anglesey, in order to preach. And since I wanted the people to be informed I sent a brother by the name of Hugh Jones to ask the crier to announce my coming throughout the village. After he saw him and tried to get him to announce the sermon, he answered—"I do not announce everything, and I am afraid that I cannot announce your preacher; but in any event I shall ask the minister." So it was. He asked and was soon given to understand that the minister would not permit that. He was free to announce dogs and swine, fairs and games—in short, everything except for a preacher of the Saints. Then I had to take the honor to myself of announcing throughout the town in his place; and together with announcing the sermon I was obliged to announce to the public why I was taking the job of the restricted crier in question. And the people testified that I filled his office much better than he. I don't intend ever to try to obtain his services again, rather I shall announce myself. And perhaps if the crier is not

able to escape the Methodist clutches of his minister, everyone in Llanerchymedd will begin to announce himself also. After the trouble I took and the threats I received, an excellent meeting was held, and many testified that they believed on the sayings that cause some to begin in Christ.

Yours in the truth,

ABEL EVANS.

LONGING FOR ZION.

JESUS is going to gather his faithful children together,
To the place he has chosen since before the foundations of the world;
Thousands in our day completely ignore the work;
However, the God who promised shall bring them to journey's end.

Would that I were today blessed within worthy Zion,
The land that is spoken of by all God's prophets;
Instead of being in captivity within the land of Babel
Waiting for salvation, with my feet in steel fetters.

Jesus promised when here in the world
To bring his family to him in sheltered Zion;
And that the least person shall not dwell without powerful salvation,
Except Judas, who sold him, and betrayed him.

Therefore, let us be faithful while in weary captivity,
Testifying always that God and his work are one;
His promises stand as yes, and Amen
To everyone who obeys the words of Christ, our head.

Give obedience seriously to the work of holy Jesus,
So that you may own surety, namely the gift of the Holy Ghost,
As a pledge of the adoption and inheritance which is,
Kept in light for the family of dear Jesus.

Now I end with the words of Paul, our brother,
Who was on the earth suffering frown and scorn,
For proving every principle, and holding fast that which is good,
So that you may be saved from famine, disease, and plague.

Cwmrhyddedd, Dowlais.

WILLIAM THOMAS.

TESTIMONY OF A PROFESSOR OF THEOLOGY ABOUT A SAINT.

THERE have been many claims that there is no man of character, or sense, among the Saints. For the sake of the Rev. W. R. Davies, Dowlais, the Rev. D. Jones, Felinfoel, and hosts of others

of the godly men who have spoken and sung their best to prove that there is no one of the Saints deserving of attention, nor any one worthy of the least trust, we quote part of the letter of the Rev. T. Thomas, Professor of Theology at Pontypool College, to one of the Saints who had left the Baptists. The Saint is Mr. Arthur, shopkeeper of Abersychan; and it was to him that Mr. Thomas wrote his letter, from which we translate the following:—

“Penygarn, Feb. 26, 1849.

“My dear Sir,—I have heard with great surprise and concern, about the path you have recently taken in joining the people who call themselves ‘Latter-day Saints.’ I cannot help but trouble you with a few lines to show my sadness that a person whom I respected so much, and one who carried a responsible character for honesty and good sense, has given ear for a minute to the empty assertions of a party whose like has never appeared on the earth more pitifully deceived. I do not know of any to compare with this mad deceit but that of the followers of Johanna Southcote. * * * * * Dear friend, accept a word of advice. Before you go any further, wait to ‘consider your ways;’ reconsider, I beg you, from where you have wandered. Where are you going? And where, led by the false lights of fanaticism, do you lead the valuable souls of your children? Are you really thinking of throwing overboard all your previous convictions, and destroying at once the effect of many years of diligent and useful work in the church of God? Are you thinking of announcing to the world, for all the years you were a Sunday School Teacher and a Deacon in the church of Jesus Christ, that you have been deceived yourself, and that you are deceiving others? * * * * *

“I am, dear Sir, yours in truth,

THOS. THOMAS.

“P. S.—If these remarks attract your kind attention, I shall be ready to meet you either here or in your own house, after this week, to explain my views, and to meet your difficulties.”

Only time is what the Saints need, before they can get fitting answers from their enemies to their own questions. How suitable is the above reverend in answering for the Saints? What better testimony could be given? But, most likely, the reverend intends, by writing so nobly, to catch Mr. Arthur in his net; but in doing that, he will see that he has thrown his pearls before swine, and that he has lost Mr. Arthur in the bargain.

ACCOUNTS OF HEALING.

OUR readers well know, in Merthyr at least, that it would not be proper for us, at the present time, to think of publishing all the

stories that we could get about healing from Cholera; for, they would more than fill a publication which is far too small already to serve a party which has become so numerous. We hope, however, that no Branch President will have neglected to appoint someone to keep a memorial of the remarkable things that happen in their midst, so that Saints in a time to come may see the great power of God in our midst in this age.

Brother John Morris, of Pembrokeshire, has sent several accounts to us from those parts, from which we quote what follows about himself:—"Having been in Stepside Branch, and rebuking an evil spirit out of someone there, I continued on my journey; but before I had gone about one mile, I was taken by terrible pain in my kidneys, and then by a contraction in my bowels and vomiting. I struggled to go on, but I did not think I could reach home like that; and then I decided to turn back to the house of one of the elders, which I reached not without considerable effort. A woman of the world said of me that she thought I was going to die, I looked so bad. The elders were sent for straight away, and until they came I was in frightful tortures, and still vomiting. Then when they had served oil to me, and laid hands on me, and prayed, I came to myself; and the following morning, I journeyed home the distance of eleven miles. I can say boldly, that had I not met with the elders, I would have gone to another world." He also gives a similar account about another brother named John Griffiths, who was healed in the same manner.

If someone knows of a very special happening, we shall be pleased to be able to publish it. There are plenty of ordinary cures around us each day, of which we are ourselves witnesses. We could relate how we got our own health, during this month, if it were more remarkable than the cures of our brothers generally; but we shall say that we were saved by means of the "oil," together with prayer; and the scores of our brothers and sisters who are cured would testify to something similar also; and so a happening or two will suffice for them all.

We would not advise the Saints, in any way, to boast at all to the world of their cures, because that would only get them more agitated, especially at a time of plagues. We should know, since a plague makes believers by the hundreds, that our enemies are multiplying in opposition.

OLIVE OIL AND CASTOR OIL GOOD FOR CHOLERA.

WE are pleased that the newspapers give their approval of that oil which was used by the Saints in Cardiff recently, for a child with Cholera, for which the minister would be punished if it was known who he was. We have read various pieces concerning the *olive oil* itself, but the following is the only one we have had an opportunity to copy, which shows the similarity of the two oils. We took it from the *Weekly Times*, for July 22, 1849, and it is as follows:—

“THE CHOLERA.—Sir,—I have seen in the paper the *Times* a long piece on the subject of curing Cholera through the effectiveness of *olive oil*. Since I am not of the medical profession, I do not, of course, know if there is some similarity between *olive oil* and *castor oil* in their effects on the constitution; but the circumstance reminds me of the advice that was given me by one Dr. Thompson, of considerable fame, when in Edinburgh about ten years ago, where the Cholera was rather bad at the time, which advice was to this effect:—‘Take my advice, if ever you feel your bowels dangerously loose, rush to the first chemist’s shop, and take a *full dose of castor oil*, and if that does not take effect in a little while, take another dose. Do not be afraid, it will not harm you anyway, in the least degree, and I assure you that you will be kept from the fatal effects of Cholera;’ adding, ‘I have not lost a single patient who came to me in time; but if you wait till a *collapse* takes place, it is doubtful whether oil or any other medicine will ever stop the fatal action of the sickness.’ Yours respectfully,

London, 7th month—July 16, 1849.

THOS. MOTLEY.

[P. S. I should add that the doctor advises especially not to take food of a sour or agitating nature, or drink of an exciting or spirituous nature.]

GENERAL CONFERENCE OF WALES.

THE above Conference was held in Merthyr, on the 29th and the 30th of last July. It was begun at nine, Sunday morning, in the Cymreigyddion Hall, with singing and prayer by President W. Phillips, who was chosen earlier to preside over the conference. Then after the President had addressed the congregation, and had shown that they had gathered in order to more effectively combat the kingdom of the enemy, he called for a representation of all the Conferences throughout Wales, which was received as follows:—

Conferences.	Presidents.	Brn.	Eld.	Prt.	Tea.	Dea.	Bap.	Tot.
East Glamorgan. .	W. Phillips . .	15	101	78	81	41	714	2238
West Glamorgan .	Thos. Pugh . .	14	46	26	21	14	201	416
Monmouthshire . .	Thos. Giles . .	18	55	19	28	21	*	586
Carmarthenshire. .	H. Williams . .	12	48	29	27	12	150	492
East Wales	W. Henshaw . .	10	22	19	17	8	120	335
Cardiganshire . . .	Alfred Clark . .	1	4	5	2	1	4	44
Breconshire	John Jones . . .	1	5	2	0	0	6	24
Pembrokeshire . .	John Morris . .	9	10	11	2	1	44	102
Merionethshire . .	E. Edwards . . .	5	12	5	1	0	14	81
Flintshire	John Davies . . .	4	10	7	2	2	23	65
Denbighshire . . .	John Parry . . .	3	7	11	5	4	40	91
Anglesey	Abel Evans . . .	3	5	6	3	1	43	55
Total		92	325	218	189	107	1359	4529

[The above numbers represent the number baptized since the 1st of January, 1849; and the asterisk in Thos. Giles's accounting shows that he has not sent in the number of baptisms.] The morning meeting was ended in English, by W. Henshaw.

At 11 o'clock, outside in front of the Marketplace, the meeting was opened by Abel Evans. Then the numerous congregation was addressed by Thos. Pugh, about the "counsel of God," and by J. Morris, in English, on the kingdom of God. Abel Evans, after that, portrayed the various unbelievers; and it was ended by the President.

At half past two, the meeting was opened by W. Rees, in the same place; and the President arose to address the crowd about the testimony of the Saints. Then W. Henshaw, in English, explained the first principles; and he was followed by E. Edwards about adversity with the people of God, before the riches of the world. Then it was ended with prayer by the scribe.

In the evening, at six, it was begun by Howell Williams, in the same place. Then W. Evans, Rhymni, portrayed various subjects; and after him John Carver began to address the crowd in English, but he was soon stopped by the rain. Then, after a prayer by A. Evans, it was postponed until ten the next morning. The crowd seemed desirous of hearing more, despite everything, and they did not leave until they saw the preachers leaving.

Monday, at ten, the meeting was opened at the Cymreigyddion Hall by John Phillips. Then the President addressed the Saints with respect to the necessity of all the officials sharpening their axes to place at the roots of all the bad trees, and cutting them

down. He urged, in a very effective manner, the Saints and the officials to liveliness, and to keep the godly fire in its full strength in every place they may go. Then time was given to Abel Evans, who reported several very entertaining things, exhorting his brethren to come to work in the North. Then the scribe was called on to give an accounting of all the churches in Wales, and he also spoke briefly. The President asked if anyone present had anything against the Presidents of the Conferences, and it was found that no one had anything. Then it was decided to sustain Brigham Young and his counselors, and the Twelve, together with the Presidents of the Conferences in Wales. At the proposal of Thos. Pugh, it was also determined that all the Conferences, and all the Saints, approve and obey the presidency of President Phillips, and his Counselors, A. Evans and J. Davis.

Then it was determined that Thomas Morgans preside over the Anglesey Conference, with David Williams and William Isaac as counselors.

It was determined to make Cardiganshire a Conference, with Alfred Clark as President, and William Jones a Counselor.

It was determined to make Breconshire a Conference, with John Jones as President, and Phillip Seix and George Bywater as Counselors.

It was determined that the President of every Conference was to have the right to bring all the Branch presidents before the Council, when they do not pay for the books they receive.

Then after calling a few officials, &c., it was ended, in English, by W. Henshaw.

At half past two, the drinking of tea was begun, after a blessing was asked by W. Phillips, and feasting was continued until half past seven, when the public meeting was begun, in the same place, by the scribe. Then, after organizing the English branches in Merthyr and Penydarren, and a few other changes, and announcing the sums collected for the Temple, John Jones, Brecon, was called to address the numerous congregation, about the first principles, and he was followed by John Davies, Flint, about the stone that Daniel saw. After that, T. Giles was called upon to address the meeting; and then the scribe spoke briefly, and he was followed by Abel Evans in an eloquent fashion. Then the meeting was ended by the President.—The singers sang between all the talks of this meeting, and frequently in the other meetings.

A meeting for the English was held in the Ivy Bush, during the last meeting.—An unusually good spirit was felt throughout the entire conference, with many hosts to listen, and with signs that scores will soon obey.

WILLIAM PHILLIPS, *President*,
JOHN DAVIS, *Scribe*.

CONFERENCE REPORTS.

ANGLESEY.

THE conference for this county was held in Bangor, on the 8th of last July. After the conference was opened by D. Williams, Abel Evans was called to preside, who, after addressing the congregation, called for a representation of the conference, which contained one branch, 5 elders, 6 priests, 3 teachers, and 1 deacon; baptized in the last three months, 33; the total, 52. A branch was organized in Bangor and in Caernarvon.

A. EVANS, *President*.

DENBIGHSHIRE.

The assembly for this conference was held on the 15th of July. Abel Evans took part in the meetings. Three branches were represented, containing 6 elders, 8 priests, 2 teachers, and 3 deacons; baptized since the previous conference, 12; the total, 84. One elder, three priests, two teachers, and one deacon were called.

J. PARRY, *President*.

MERIONETHSHIRE.

The assembly of the above conference was held in Dolgellau on the 22nd of last July. Four branches were represented, including 11 elders, 5 priests, and 1 teacher; baptized, 13; the total 58.

E. EDWARDS, *President*.

CARMARTHENSHIRE.

The second conference in Carmarthenshire was held in the Marketplace in Carmarthen, on the 22nd of July. After the president had opened the conference, and allowed Wm. Hughes to address the crowd, he called for the representation of the conference, which contained 12 branches (not counting the branches transferred to the care of Alfred Clark), including 48 elders, 29 priests, 27 teachers, and 12 deacons; since the last conference, 64 were baptized; the total, 492. Various officials were called, who were ordained publicly on the stage, which caused considerable surprise to many of the audience. Speeches were made in the different meetings, in Welsh and English, by the brethren. Thos. Pugh, W. Hughes, David Jeremy, David Davies, Wm. Jones, Ephraim Rowlands, &c. There was a great number of listeners, all polite and alert. The mayor of the town was thanked, as well as other gentlemen, for their kindness this time again.

H. WILLIAMS, *President*.

NEWS FROM COUNCIL BLUFFS.

WE are informed in the *Star*, that Eld. George A. Smith writes from Council Bluffs, with the date of May 28th, making it known that the Welsh company of Saints had arrived there on the 17th. He says that they have suffered terribly from Cholera while travelling along the Missouri river. Most of that company will stay in the Bluffs to make preparations to receive the Welsh immigrants from now on. It appears from the above story that a number of them have died of Cholera which is so terrible on that river. Apart from that, we have seen in another *Star*, mixed with the English names, the following Welsh names:—Eliza Davies, William Owen, Lettice Orman, Eleanor Owen, Nathaniel Ames and his wife, and William Owen. These died on the Missouri river, and some of the Saints here know them well, though we ourselves do not.

Very likely that many of our readers, like us, are surprised why a letter is so long in coming from Capt. D. Jones, when we have seen three letters that reached some of the Saints in Merthyr, which inform us that they have landed there, and that the others are going on. They describe Council Bluffs as a pleasing place to them, and they urge their relatives to get ready to follow them. That is all we have to say at present; and when we receive more, our readers will hear.

MISCELLANEOUS.

INC.—Inc is the Black Sea, in which the mind voyages with anchor at hand.

SUCCESS OF THE SECTARIANS.—The success of the sectarians depends mostly on getting enough fear and terror in their midst; because almost the whole country believes them from childhood, more than half of them baptized as children. The atheists are as much sectarians as anyone, and almost as zealous; and the only thing needed to get success for the denominations is to threaten them with fire or cholera, and then they will come in droves to those religions which are most to their taste.

UNWISE BEHAVIOR.—It is very unwise for an official in the Church of Jesus Christ, whatever he be, to get up on his feet to teach after one who has a higher post, especially if it be on the same subject. If he does not have anything new to proclaim, let him give the time to another who will use it better.

EDGE OF THE WORLD.

May man know, however wide the world,
That he is at its edge many times.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 9.]

SEPTEMBER, 1849.

[VOL. I.

ARGUMENTS.

MANY persons are very eager to argue, and yet do not have the talents or abilities to deal with any subject, or to perceive anything when their arguments are toppled. Some are found arguing for the sake of opposition, and others to get a great reputation; while there are only a few who argue in order to get the truth out. "Perverse disputings of men of corrupt minds," are good for nothing, because they are "destitute of the truth," and because they suppose that "gain is godliness." It is best to "withdraw thyself from such;" for they are just "doting about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings." It is the spirit of the world that leads to arguments; and the reason that many young Saints are so prone to argue is that they have not sufficiently rejected the spirit of the world. They gradually come, by listening to the voices of their shepherds, to reflect, and to see the harm of arguing. The Saints also have their sights on the officials; and if they see that those men enjoy arguing, they come to enjoy the same thing. In general, we advise the officials of every branch to avoid arguments, except by permission of the conference presidents. Many corrupt men and heretics are of too low character for the Saints to take notice of them; do not cultivate them at all, but leave them as things by the way, to feed themselves on their foolishness. God sends his servants to preach the gospel, and to bear witness to the truth,

and not to argue with corrupt and evil men; therefore, may all the officials be sensible and humble servants, and harmless as doves, standing fervently for the truth when circumstances call, but avoiding empty and envious arguments. Let everything be carried on in order and wisdom, and in accordance with the advice of those who are responsible for the officials; and then they will succeed and increase.

IS THERE IMPORT IN WHAT IS TAUGHT?

DEAR BROTHER DAVIS,—I see many things in your TRUMPET that the Saints must do to perfect themselves. I consider what is said by the servants of God, in writing or in any other form, as something that must be fulfilled, so that their efforts may be crowned with success, by having those who are taught act in accordance with what has been taught them, whatever may be the teaching. Emotions should not be a rule in anything that pertains to our perfection; because by following emotions we may break the rule that was set down for us as a statute, and the result of that would be our being transgressors of the statute. Nor do I think that zeal, or practice, or conscientiousness should be a rule; because these things rest on the knowledge that man possesses; and if knowledge is evil, that which is done in accordance with that knowledge is evil too. The fact that a man acts conscientiously does not prove that what he does is good; because conscience depends on knowledge. Now, what I think ought to be the rule, and the only rule, is the law, which is to train us, and counsel us, and chastise us, and teach us in the things that are necessary for our perfection; and as we act according to how we are taught in the law, so shall we be conscientious.

Also, whoever takes the law as rule, it is impossible for him to be conscientious when he does not do what he is taught in the law; and where a man does something in opposition to the law, that man is one who has a guilty conscience in his possession, though perhaps he may not suffer the deserved punishment for the transgression. The fact that a man flees from his punishment does not free his conscience; the only thing that frees the conscience is the justice of the law the man breaks. Also, I think that those who teach the law to the subjects are

the ones who are respected by those who fulfill the law they are taught; and these are they who have a clear conscience; and also they are the ones who are in unity, peace, and love, with the king, with the officials, and with the justice of the law too: while on the other side, he who does not fulfill what he is taught (when he is able), is one who has hatred towards the law. He proves that by not doing what he is taught. Also it is impossible for anyone who hates the law not to hate the author of the law also, together with the officials who teach the law; and as a result, he does not love justice, nor is he in unity with the king; and therefore such a person should not expect the government to defend him, when he does not fulfill the law. Also, the law is the law, not only for the subjects, but also for the officials and the King; because the law teaches order in the whole government, and in this order are glory and beauty, from the King to the subjects, and throughout the whole government. Also, the officials are those who teach and administer the law; and there is a connection between one doctrine and another, and one administration and another; because the law is perfect in all its connections, to answer all in their different circumstances and situations, from the King down to the subjects. And also, every doctrine is to answer its own purpose; and if it does not answer its purpose, then the doctrine is vain; and, in the same way, if the administrations do not answer their purposes, then they are all vain. Also, if doctrines and administrations are necessary for the perfection, unity, and strength of man, should not the officials be more perfect, and in greater unity, than any of the subjects, since they need more strength? As a result, if these qualifications are necessary for the perfection, unity, and strength of the officials, is it not necessary that the officials be the ones who fulfill the doctrines first, so that they may be in unity to teach others, and be obedient to administrations themselves, so that they may be suitable ministers to teach others, and not crooked ministers? Example is stronger than word, says a proverb. The strength and enthusiasm of officials in urging subjects to keep the doctrines that are given to them, depend on their keeping them first. Example is something that must be given. It is not doctrine in itself that gives strength, rather one's acting according to the doctrine: God blesses in connection with acting.

God's counsel is to be fulfilled (not to be believed), in the way he says. God's counsel has the strength of God in it. God's counsel is such as makes men criminals when they ignore it. The counsel of a servant of God is such that if men ignore it, it makes them criminals, because the strength of God is in it; and that which is counsel with the strength of God in it is the counsel of God. Baptism is the counsel of God: men are to perform it, and blessings are connected with obedience. The gathering in California is the counsel of God: every counsel of God is a necessity to be fulfilled, one counsel like another. Men, by not taking baptism, ignore the counsel of God. The gathering at the temple is the counsel of God; and he who opposes it ignores the counsel (if he can fulfill it). And what strengthens officials to encourage some to be baptized is that they themselves have been baptized; what helps to tell men to come to Zion is that they themselves are going. A good example to teach men to contribute to the temple is that they themselves contribute, or strive to; because it is the counsel of God, and by fulfilling God's counsel is his will done. "Tobacco is not for the body, neither for the belly, and is not good for man." This again is the counsel of God; and whoever ignores it trespasses, because he is not good: as a result he is evil, and every evil is sin, and every sin is against the law; and whoever is a criminal in the law is against the king, and as a result it is not possible for there to be unity between him and the officials. Tobacco is not for the body, neither for the belly, but it is a curse on the body and the belly; because when a man starts smoking or chewing, he opposes his constitution so much that his whole body shakes and weakens, and is too drunk to stand on his feet, and his insides, he supposes, turn upside-down. It is not good then, but is a curse on the constitution; and how can anything be a curse on the constitution without being a sin against God? It is not good, then. Tobacco is also harmful to the stomach, because the man dries out the wells of saliva in his mouth; and the result of that is that food stays more than its time in the stomach, because he spits out the water which is to digest the food in the stomach; and the stomach in time, because it has to keep the food there for a longer time, fosters ill health, shortness of breath, and coughing, and weakness: and when this ill health has overtaken them, they cast the

blame on the bad air in the mines and coal workings, when the true cause is the tobacco. It is not good for the stomach, says God. Also, some smoke as much as seven pence's worth of tobacco a week, when they cannot give a penny a week towards the Temple of God in Zion: this is evil, and nothing less than sin. Also, some Saints smoke tobacco, when the house has not one morsel of preserve, and the children go bare-foot, and are chilled as a result, and perhaps going into fever, and some dying. It is not good for the body, then. Also, those who are guilty of these things are the ones who came to fetch elders to lay hands upon them, and pray to God to bless them with health, when they themselves are the cause of the ill health. Tobacco then, is not good for man; that is the counsel; and whoever does not act upon the counsel, the same behaves unwisely; because counsel is to be fulfilled; and may it be fulfilled, is the wish of

A LOVER OF KEEPING COUNSEL.

[We were obliged to abbreviate the end of our correspondent's letter to a large extent, concerning tobacco, because of its length, and because we have written so extensively on the subject ourselves. There are almost none of the Saints who have not been persuaded of the harm of tobacco; the only subject to be decided from now on, is whether to obey Mr. Rhys or the counsel of God. It is a cause of joy to us that we have persuaded many of the Saints to leave tobacco and listen to the counsel of GOD.—ED.]

EPISTLE OF THE TWELVE TO PRESIDENT O. PRATT, AND THE CHURCH IN THE BRITISH ISLES.

IN addition to the "First General Epistle from the First Presidency," the above epistle has just reached our hands. For the most part its contents are similar to the other; and as a result, we shall quote from it only what we consider the most interesting parts. Among other things, they write about the emigration as follows:—

"We would impress upon the minds of the Saints in the British Isles to be faithful in the commandments of Jesus Christ, in prayer and faith, in charity, and in preaching and spreading the knowledge of the fulness of the gospel abroad. We would exhort them to patience in regard to the gathering, till the way opens to bring them together with us in God's own time, his own way,

and in the manner which is written; perhaps the day will arrive when they can come easier, cheaper, and safer than to come the present route.

"According to that which is written for the Saints, let them organize themselves in companies according to their trades, and to come out in bodies prepared with machinery, tools, and materials for operating in all useful branches of industry, according to that which they are accustomed to do; and when they come otherwise they are often in want of employment, exposed to bad company, to the influence of apostates, swindlers, drunkenness, dissipation, &c.; and but few of them reach the body of the church in as good spirits as they start; some turn back, some are destroyed, many are led away, and few are gathered and saved. These things ought not to be.

"If on a more thorough knowledge of the country we can find a practical route up the Arkansas, or up the Rio Grande, it will avoid the winter and a contact with the corrupt apostates and Gentiles that swarm at New Orleans, St. Louis, and Upper Missouri; or if we find a practical sea port at the head of the Gulf of California, or elsewhere on the Pacific, and can find a practical route across some of the isthmuses of Central America, it will, perhaps, facilitate the emigration from Europe to these valleys.

"Could an organized body of cutlers, potters, woollen manufacturers, or other good branches, come out together, with a combination of means and skill, sufficient to establish all branches of their trade here, it would command support and be very profitable, more particularly because of the abundance of water power to propel machinery, without the aid of steam. This is a great country for the rearing of sheep and wool; and this, in connection with the abundant water power, will warrant the erection of any amount of woollen manufactories, while the increasing population will afford an extensive market for the same. We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.

"When we can see the Saints from Europe come in this manner, prepared to stick together, and come through and establish employment, without lingering or falling off by the way, it will cheer our hearts to behold them by thousands, as doves flocking to their windows; but it grieves us to see them come one at a time, unable to establish their own kind of labor, and to see them allured into every snare by corrupt men, who take advantage of their necessities, and while they pretend to employ them at the different cities, lead them into every vice, drunkenness, lying and debauchery, and finally prevail on them to deny the Lord that bought them, and to live or die in the midst of wickedness, and thus they never reach the Saints, or if they come at all they are not the people they were before they started. Indeed, it would be far better for them to stay in well organized branches of the Church in the British Isles and to worship God, than to start for the land of Zion, and live and die in those gospel-hardened hells in the States."

LETTER FROM THE WELSH MISSIONARY IN
FRANCE TO J. DAVIS.

St. Servan, Brittany, September 10, 1849.

DEAR BROTHER DAVIS,—I received a letter yesterday from my family containing a pleasant account of their comfortable situation in the temporal and spiritual sense. The great goodness of God to my family during the few months that I have been away from them, makes my spirit rejoice in God, my Savior. In the letter, you requested me to write a little of my course together with the great goodness of God to his servant among strangers in a foreign country. I shall be pleased to do that in Ebenezer out of praise to Immanuel who has been salvation to me in every situation and circumstance.

Upon searching a little from the notes of the day book ("d'ue maniere memorable"), I discover "un registre" for baptizing a brother on the 30th of June, making all I baptized in Wales in a few months 110! And upon gazing at them in the meeting of the Saints the last Sabbath (July 1) before leaving, I saw some as elders, others as priests, others as teachers, and others as deacons; some with the gift of healing so filled with faith, so that they could testify that through the ordinance God had healed them every time they had become sick; others with the spirit of prophecy revealing wondrous things to the Church; others speaking with new tongues, and others interpreting; some of them singing through the Spirit in a pure, heavenly way, and after that singing with understanding to the point of making the muse of the poets secondary only to the glory of the spiritual praise of the Most High, and that from the mouths of small children. The sight, together with the consideration that it was my last for some time, created within me indescribable feelings. In the journal I find the following entry that I wrote: "July 2. Last day before starting on a mission to France; oh, how hard to part with beloved wife and little children, and leave them in the midst of persecuting enemies—leave her and her young family to be provided for from a business that calls for the presence of a person who understands the nature of such an occupation—leave them in the midst of the plague that is reigning with deadly sorrows next door on the right and left, &c. But God commands me to go! his servants command me to go!" After taking my leave of my family on the morning of the 3rd of July, I arrived safely in

Swansea, and I slept in the same house in which my dear father in the gospel, Capt. D. Jones, had rested. I departed the next day in the same steamboat in which he departed with the brethren to Liverpool on their journey northward to Zion. My mind was drawn toward there; but the direction of my mission took me the opposite way! Not to Zion now, but the country of the Catholics, with the spiritual armor to struggle with thyself; and a still voice said, "Do not fear, little flock, behold I am with thee." When I perceived the columns of the walls of one of the chief towns of Babylon commerce (i.e., Liverpool), solemn feelings possessed me upon thinking that I was coming near to the town, the street, the house and the room that contained the dwelling place of one of the Apostles of the Church of Jesus Christ of Latter-day Saints. I shall not easily forget the beauty I felt in company of this good man, Orson Pratt, together with the heavenly teaching I received. With respect to his size, his looks and appearance, he is very similar to our dear brother Wm. Phillips; and with respect to the manner of his demeanor like the heroic brother aforementioned. My heart now leaps with joy, upon thinking that such a pair who are younger than Jesus, are leading the brave hosts in Wales and England.

After traveling in a few days about eight hundred miles I arrived on Monday morning the 9th, "*droit de rivage*" at the dock of France, and I had a beautiful view of the town of Havre, containing about 60,000 inhabitants, between one and two thousand vessels in its harbour, fifty of which were extremely large ones from America, the continent of Ephraim. Even though the French made some kind of law containing "*toleration*," yet, according to the meaning of the word by Walker, it is contradictory. "*Toleration*—allowance given to that which is not *approved*." It is not allowed, without danger, to gather a congregation together or to preach on the Square, Place, Piers, &c., where thousands gather together to walk, sit, and entertain themselves by playing in many ways and means. It is dangerous to distribute the smallest treatise, if there is in it anything against their goddess; but I escaped in Havre, in spite of distributing during the month that I was there about 1,500 pamphlets in French and English, Voice of Warning, Spencer's Letters, Book of Mormon, &c. I had the privilege of baptizing one young man who was skilled in French, Italian, Creole, English, and Spanish; and there are good prospects

for baptizing others, among them a minister of one of the churches, &c.

On the 3rd of August, I left the town to visit my family in Wales. It is likely that the missionaries of God in the last days will travel quickly; so it was this time anyway. Early Friday morning the steamship left the shores of France; and after landing in Southampton (over a hundred miles) I went on the train to Salisbury, from there on the coach to Bath, then on the train to Bristol, and from there on the steamboat to Cardiff by ten, the afternoon of the same day, and home in Aberdare by eleven the next morning. Oh, how lovely it was to see loving faces and enjoy the company of scores of Saints of Aberdare in a heavenly meeting around the table of the Lord at two o'clock on the afternoon of the Sabbath. This branch continues to flourish with a remarkable success, in unity and love for one another, striving day and night with their dear president, Joseph Davies, to plant the godly principles in nearly everyone throughout the place. On Sunday morning, the 19th of August, at five o'clock, I had the honor of baptizing a gentleman on his own land, and confirming him a member of the Church of Jesus Christ. He is a handsome young man, intelligent, and he shall perform a great work, I hope, for his God. I went on the train to preach at eleven in Cardiff, and in the evening at six in English. Brother J. Phillips, Pontypridd, preached splendidly in Welsh to a simple congregation listening attentively. I received great kindness from all the Saints, especially from brother Ellis. I departed from Cardiff Monday morning, and arrived at Jersey Island Tuesday morning. I went in the evening with brother Dunbar, the president, about four miles into the countryside to preach. Good brother De la Mere preached in French; and after the meeting was over four were baptized in the sea. The next night I went with brother Dunbar to St. Albans; after the meeting five went down into the water. One was convinced through reading one of the French pamphlets that were printed in Merthyr. I had already presented brother Dunbar with 400 of the French treatises, and great is the good they are doing. In one place an open space to preach; in another place bringing some to search further for the truths in the preaching meetings, &c. Thursday afternoon I preached to a group of Jerseyites in English. It was very strange to me, for two years ago

I preached for the Baptist church here at the request of the minister, who, I was sorry to hear, just got out of jail! After the meeting six gave their names to be baptized tomorrow night. I arrived at St. Malo in France, Friday afternoon. And now I am staying in St. Servan, a town near St. Malo. I have visited fifty noble English families with the tracts. Already I have in this place kind friends. That is good for me, for there is animosity here against our dear religion, as there is there. All the Protestant ministers together with the Papist priests and all their members join together with one heart and hand to persecute the "false prophet," according to their language. I had to go to the English consul Saturday morning for counsel, because the persecution is hot! I preached Sunday night to a noble family in their *drawing room*. A young preacher was present who preaches in French in St. Malo. He was satisfied and promised to spend the next Sunday afternoon in my company.

There is no need to beg for a share in the prayers of the Saints in behalf of their brother in a strange country; rather I shall thank them for their revered memory of me at their prayer thrones continually. May the Lord repay them through enabling me to send the news to them that a host is beginning to come into the kingdom.

All yours in Christ,
WM. HOWELLS.

BEWARE OF THE FALSE SAINTS.

THERE are many in this age, as in former days, after seeing the Saints multiplying, who pretend to be Saints in their midst, with the purpose of living idly on their backs; beware of such people. They travel from one place to another, pretending to be full of love and faithfulness; they practice prayers full of sectarian tunes, and they testify more firmly than anyone, so that they win the sympathies of many young Saints who give them much assistance. They tell many untruthful stories in every area they visit; such as this preacher, or that gentleman, has been baptized by the Saints; and thus they draw attention away from the investigation the Saints should conduct into the case of everyone who comes among them. We have seen much of this ourselves, and have caught the false Saints in their hypocrisy a

number of times. One called David Morris was by here recently, flowing over with love, an engineer from Llanelli, Carmarthenshire, he said. We understood that he had been with the Saints at one time, but that he had been cut off for going round houses too much. He succeeded in these neighborhoods, by the lack of watchfulness among the Saints, to live on their kindness for a considerable time. Such men do not belong to us, and they should not be received anymore; and the young Saints should reflect that not everyone who calls himself a Saint is bound to be honest. As it was at first, so it is now. A brother from Dowlais writes to us to inform us that he has come to understand that a number write letters of recommendation themselves, and go among the Saints to determine the more generous ones, and then live at their expense. He mentions one who was about to enter a meeting of Saints in Dowlais recently, who testified that he was allowed into Nantyglo branch a little before that; and he said that he insisted on going into their midst somewhere else, having written his own paper to that end.

Having become so accursed and sly as to write letters of recommendation for themselves, our fellowmen can go on with their deception to a great extent, if they cannot be put a stop to soon. We have been trying to devise the best way to do that, and have thought that only printed letters among the Saints, will upset their intentions. For that purpose we have printed a sufficient number of letters of recommendation to supply every branch for the present time; and the president of every branch will always keep a number on hand to sell for a halfpenny each to everyone who would have permission to visit other Saints, or go to stay in their midst. In sending them to the conference presidents, we shall fill one in for every president, so that he may teach every branch how to write them. The letter will do for an official, as well as for a member, by stating that in it; and the writing will be to say where everyone is allowed to go, and for how long, so that no one will be able to go where he pleases without permission. The responsibility of every president and his assistant from now on will be to take care that no one is received by them without the printed letter in question. For everyone who wishes to move to another conference, it will be required that the conference president sign the letter

also, with the branch president. There will be profit for the presidents in the sales, to compensate for the trouble they go to. Let this be put into action directly, so that our dear brothers and sisters will not have to suffer any more from strangers. We do not fear that they shall see our "deception," but we fear that we shall see their "deception" too late.

We have also seen that one other thing is necessary for us as a denomination, in order to get everything organized and in order. So far, there is not one Saint in ten who knows when he was baptized, and when confirmed, and there are many who do not know who performed these ordinances for them. These are all things that will yet need to be known, together with many other things. To further address this deficiency, we have printed another paper, to be sold for the same price to the persons baptized, by the officials who baptize them, who are to write their names, their ages, the day of the month they were baptized, and in what branch, then to sign the paper, and give it to the one baptized, so that he may show it to the president or clerk of the branch before being confirmed. At the time of confirmation, the secretary will fill in the rest of the blank space on the paper, by marking the name of the branch, and the conference, day of the month, and the name of the official confirming; then, when the president has signed the whole thing, the paper should be presented back to the new member, to be kept as a memento for himself. Also, the clerk should keep track of everything, to enter it into the church book, which will be ready as soon as we can get money to publish it. We shall fill out a copy of this paper for every conference president as well; and when every branch has got them, no one is to be received into the church by the laying on of hands except those who have the paper. We think that that is enough of an explanation for our readers, and we hope that they will see the benefit that will come from these arrangements.

SINGING.

SINGING is a thing which has belonged to the children of God in every age, particularly when they enjoy ease from persecutions, &c., like Moses and the sons of Israel of old, having been delivered by the Lord through the Red Sea from the wrath of the

Egyptians, singing a song of praise to the Lord for his wondrous goodness towards them. Singing was a very lovely thing to God, and therefore lovely to his servants; and no sort of nominal singing would do; oh, no, regulated singing was necessary; and to that end they specified a leader in the congregation and others to assist him. For proof of that, see 1 Chron. xvi, where we find David sacrificing; and when he has finished sacrificing, &c., he set twelve men to praise God through song, and Asaph was chief, or president over these twelve; and when everything had been set in order, David gave a command, saying, "Sing unto him, sing psalms unto him, talk ye of all his wondrous works, &c." Apart from the fact that we have many examples of our ancestors singing, such as Isaiah v, 1,—“Now will I sing to my well beloved a song of my beloved touching his vineyard, &c.” and also Paul and Silas singing praise to God, although in prison, and many others; and we have counsels and exhortations given by the inspired writers in the Old Testament and the New, such as in Psalms c, 1,—“Make a joyful noise unto the Lord, all ye lands.” Isaiah xlix, 13,—“Sing, O heavens; and be joyful, O earth; and break forth into singing, &c.” Eph. v, 19,—“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” James v, 13,—“Is any merry? let him sing psalms.”

Now, dear brothers and sisters, we see that if it was a duty and a lovely thing for our ancestors to sing praise to God for the wonders and deliverances they got, how much more should we sing, who have been delivered from the thick darkness that enveloped us for so long, into the light of Christ's gospel, the traditional fetters which bound us having been broken, and we having come to the freedom of the sons of God, having knowledge of the divinity of our religion, and of our favor before God. And when we think of the light we have received, and the mist of darkness that covered us, what saint will not be willing to lend his tongue to sing a song of praise to God, for his goodness and his wonders in our midst continually?

Also, we take an example from the organization that our ancestors had, in order to get this part of the worship in order, that is by appointing leaders for that. Therefore, let every one of the Saints strive for singing; and sufficient effort cannot be made without a singing school, and a singing school cannot be held if

the Saints do not come together to that end. Let no one cast this responsibility upon another, lest that other cast it upon his neighbor, and thereby no one is taught, the result being disorganized singing. May everyone make an effort then for singing, so that what we sing here may be the first fruits of the lovely singing that will be done in Zion.

Georgetown.

T. HARRIES.

[We intended to write on this subject ourselves, but now our recommendation of the preceding comments will do instead of that. We hope that the presidents will look to see that there is good singing in their branches, and that a president and counselors are chosen to lead it. It would also be good for every one of the singers to follow their leaders, and not drown everybody with their noise, so that they can hear no one but themselves.—ED.]

AN ADDRESS TO OUR REASON.

MY dear friends, I have counsels

To offer graciously now if you pay heed;

Special counsels given by the apostle Paul,

To reasonable men, through the spirit of his God.

You will prove all things which you may doubt,

By the power of your reason, and hold fast to the truth;

Truth is always the subject of investigation,

And the highest wish of every heart that is pure.

Not believing some suppositions, that have no foundations,

But proving by facts with our own reason:

Like this we may gain experienced knowledge of everything,

And the truth of the doctrine that everyone would possess.

But proofs and facts, and all the scriptures,

We should without doubt believe as a whole;

And unless we do that, we will have to give an account,

And suffer our punishment when called to the judgment.

Our pains will be terrible, without hope of salvation,

Until the debt is paid, every farthing;

The enemy at that time will strive to punish us,

To the extremes of his power, in anger and wrath.

Therefore, friends, do not believe the blind

Who lead their disciples, without knowing where;

They give as foundations their ancient traditions,

And maybe and perhaps, to lead you to heaven.

The highest in learning denies knowledge
Which comes through inspiration, and they contradict it:
My genial listeners, use your sense,
Lest you be followers of the birds of the night.

They boldly state, that the signs do not
Follow the children of Zion, nor does anyone enjoy them;
You who have sense, do you believe the scripture,
Which proves clearly that they continue?

If these have now ended, then the earth and the heavens
Have fallen asunder, Jesus tells us;
This is remarkable for the harvest to cease,
And for all else to be a shadow of what was.

In the age of the early Saints the Spirit worked,
It gave testimony to each of its children:
Now, things are so clear, say the men of the colleges,
That they are not needed, and the Spirit has fled.

When the light of the sun shines,
The moon is dark to the family down below;
So too the colleges are doubtless bright suns,
And the Spirit diminished by such a great glow.

All things in nature are known by characteristics,
And these clearly remain constant:
Since the teachers deny the signs,
That is proof their religion is false.

If knowledge, and the gift of prophecy have ceased,
And new code arisen, how will you go to heaven?
Your God has gone on a journey, or perhaps is sleeping;
He needs to be awakened,—raise your cry.

For your consideration I give these lines;
May your senses be light, without cover or curtain:
Farewell, I bid you, and I shall say no more,
And so I shall end by saying, Amen.

Dowlais.

DAVID THOMAS.

LETTER FROM CAPT. JONES TO PRESIDENT WILLIAM PHILLIPS.

Country of the Omaha Indians, July 13, 1849.

DEAR BROTHER PHILLIPS,—In haste, and almost before a dog opens his mouth in the camp, I take this early morning opportunity to send you a few lines. There is not time to portray the sight around me nor to preamble; for the *Mosquitos* are biting, the sun is

almost up, and I am awaiting the call to get under way with fifty wagons to the far west, beyond the furthest borders of every civilized country, to the midst of the red-skinned people of the forest.

Wm. Morgans and William Davies from Rhymni have followed us this far, at my request, so they can tell you our course in more detail, which time and my duties do not permit me to do now; and at this time I say to you only, do as they direct you by letter; for I had the opportunity to speak with them much that I cannot write about now. In Council Bluffs I established a part of the Welsh company that came here, and a Welsh branch of the church, with Wm. Morgans as president. The prime objective of this is so they will be ready in this center point to receive, welcome, and direct such of our dear nation as may come after us. For they can give details of the advantages of the country, and of the Welsh who have stayed in that part of it. I shall only say, allow those of the Saints who wish and who you think best qualified to come here as soon as they can; and those who cannot go as far as the valley of the mountains can come to this beautiful country and earn enough soon to help them on the rest of the journey.

There are of us Welsh 24 loaded wagons going forward now, and we have come about eighteen miles on our journey successfully. You shall receive the names from Wm. Morgans.

All news from Zion is good. You shall receive the Newspaper that is also published here from William Morgans.

To the dear Saints in Wales I say, Be faithful in the calling to which you have been called from darkness to the light of the Jubilee; hurry after us to build Zion; come one, come all, according to the directions of your presidents, out of Babylon, from the midst of pestilence and disease, wars and battles of a dead world to the freedom of the children of Zion—to the safe place of the redeemed. It is possible to come here for the cost that I noted in the "Prophet," that is between £6 and £7 apiece for those 14 and older; and it is possible to soon earn assistance to proceed, which cannot be earned in Wales in a long time perhaps.

All from this company here are very content, and very eager to see their relatives, &c., following them soon. My dear wife and baby arrived here safely a few days ago, and in time to go along with us. The cholera imposed heavy losses on our small army along the rivers, especially on the accursed waters of the Missouri; yet, the effect was small in comparison to that on other people throughout

the neighboring boats and towns. Wm. Morgans will go into detail as to who was prey to it; I hope that a greater proportion of the Saints there are not in its clutches. You shall have great comfort in reading the interesting letter that I received lately from Parley P. Pratt, from the Valley, which I shall send to Bro. Davis to publish.

Those who wish to write to their friends who are going to California should address the letter like this:— “———, care of Capt. Jones, Great Salt Lake City.” Put the letter in an envelope and address it to “Mr. Orson Pratt, 15, Wilton Street, Liverpool,” and he will forward it at no cost except for the postage.

Give my warm regards to brothers John Davis and Abel Evans; be one, put your shoulders unitedly under the “ark”—to all the conference presidents and all the officers; dear brethren, feelings of nostalgia are beating in my breast for your company, for your voices in the council and the congregations, and my hope is to behold your happy faces before long, and your hosts with you in worthy Zion. May God, our Father, hasten that blessed day is my sincere prayer continually.

Give my warm regards to all the dear Saints. Your benefit, your success, and your temporal and eternal joy are the heartfelt wish of

Your humble servant in the gospel of Christ,

D. JONES.

P.S.—I was hoping greatly to hear whether my dear brother Wm. Howells had ventured forth on his mission yet. May the God of Israel bless him with success. My health is improving gradually, although my voice still continues hoarse; so hard to be still with so much to say.

D. J.

LETTER OF CAPT. D. JONES TO J. DAVIS.

THE FOLLOWING is an excerpt from a private letter which Capt. Jones sent to us:—

“Do your best to sell my books which I left and send the rest of the money with some faithful brother who will lead the next company to come here. Doubtless, it will be very useful by then to support my family, so that I can devote my time in serving the Saints, and perhaps in looking for the Welsh Indians. I desire an interest in the prayers of all the dear Saints for success in this, and so that I will be able to be of more and more benefit to my nation, regardless of which country I am in.

"Farewell for now, dear brother; may the Lord God of Israel bless you and clothe you with the spirit of your calling, so that you can enlighten your compatriots and sound your "TRUMPET" so that the huge crags of Wales will echo the calling to her inhabitants to hasten to Zion.

Your brother, &c.

"D. JONES."

I hope there will be no need to compel many of our brethren to do their best in facilitating our dear pastor in his worthy objectives; his live voice, I am confident, will be sufficient motivation for them. So many hundreds of young Saints have come into the church, but they have not yet been offered the valuable books which have been left in our care. No one who is able to read, should be without a copy of everything that is published; and there should be no one unable to read, as long as he can spare as much as half an hour per day in learning.

THE NEXT WELSH EMIGRATION.

OFTEN we are asked when the next emigration will be; and now we can answer them in part, that it will be around the beginning of next year. The following letter from Apostle O. Pratt will be enough of a suggestion to the Saints who are thinking of emigrating, and being counseled to do so, to get ready quickly:—

"15, Wilton Street, Liverpool, September 12, 1849.

"Dear Brother Davis,—Your letter has been unfortunately neglected until this afternoon, and now I acknowledge having received it. In answer to your questions concerning emigration, my advice is that the beginning of January, '50, would be as good a time for the Welsh Saints to emigrate as any season of the year, and better than some parts of it. If you were to get a company ready, I would ask you to take the names, the ages, and the advance payments, not forgetting names and ages of babies; and when you have got about 200 names, not counting babies, send them to me, and the advance payments through some responsible bank, if you do not choose to come yourself. Anyway, the names and payments must reach me five or six weeks before the vessel sails, so that I can make all the necessary preparations to hire a ship, &c. * * * Pass on my warmest love to all the Saints, and say that I am well pleased by their faith and goodness, when they are surrounded by evil, diseases, &c.; and as long as they continue to keep the commandments of the Lord, the

destroyer will have only a little influence on them; while on the other hand, those who do not work justice or remember the covenants they have made before the Lord, will be swept away with those who do not and will not recognize the way of salvation.

“Yours truly,

“ORSON PRATT.”

We can give hardly any directions in our present number concerning the migration, because we are waiting for more extensive information from the Welsh in Council Bluffs, and also because brother Phillips is absent. However, the Saints may gather much information in this number, and in the Epistle we published at the beginning of the month, not to mention the abundance that is in the last number of the PROPHECY; and we shall add as much as this, that everyone who takes poor people with them will be required to take care of their maintenance all the way until they are able to support themselves so that they will not be cast as a burden on others. Apostle Hyde in the “Frontier Guardian” complains that some have behaved like that in Council Bluffs, and he warns everyone that that will not be tolerated any more.

Let all who intend to emigrate, give to us their names and pounds to be sent through their conference president, who is to recommend everyone before we shall receive them.

CONFERENCE REPORTS.

MONMOUTHSHIRE CONFERENCE.

THE above conference was held in Kings Head Hall, Tredegar, on the 22nd of July, 1849. Represented were 18 branches, which contained 55 elders, 19 priests, 28 teachers, 21 deacons; baptized since the last conference, that is April 8th, 115; total, 586. Two new branches were established, and some people were called to offices. The hall was full of Saints and listeners; the meetings were lively, and the messages strong. Among many other brothers, we had the pleasure of hearing president William Phillips, and his counselor Davis, addressing the meeting, so that we thought that the foundations of darkness were shaking.

THOMAS GILES, *President*,
DAVID JONES, *Scribe*.

WEST GLAMORGAN CONFERENCE.

The Quarterly Assembly of the above conference was held in Trades' Hall, Main Street, Swansea, on the second of the present September. The meeting gathered at ten in the morning, when the president called for the

representation of the branches, which were 14 in number, including 46 elders, 30 priests, 23 teachers, and 15 deacons; baptized since the previous conference, 165; total 448. Then the congregation was addressed by the president for Wales, who gave sober counsels to the officials to deny themselves, showing the harm selfishness does to the church. After that, John Morris, Pembrokeshire, addressed the crowd most fittingly in English. In the afternoon and at six, President Phillips, H. Williams, John Morris, Wm. Sims, and others took part in the meetings. A good conference was had, and better than before. The place was overflowing, and the listeners were attentive and polite.

THOMAS PUGH, *President*,
D. WILLIAMS, *Scribe*.

MISCELLANEOUS.

READING.—The man who cannot read these days, can be considered foolish; but the man who is too ashamed to come to school to learn can be considered more foolish.—T. H.

THE RIVER.—One of the Saints invited some old religious man to join them, promising he would receive knowledge of the truth, in accordance with the promise. "Oh," said he, "it will be early enough for me to get knowledge in the river." "Yes, and rather, too early," said the Saint; "because it is after coming from the river that I gained the knowledge." "I meant the river of death," said the other. "Oh," said the Saint, "I haven't seen that one, nor anyone who has been in it; and so I'm ignorant about it."—T. H.

ONE man's foolishness is what enriches another man; and no one succeeds suddenly, except by the misbehavior of others.

THE higher a man in authority, the greater should his virtue be. Cyrus said, "No one should govern, unless they are better than those they govern."

THE FAITH OF ONE OF THE BAPTISTS.

"My faith is weak, the weakest ever;
A weaker one than this does not exist:
And since its power is so small,
I think indeed that I have none."

A LONG GOWN.

"Your gown is not long enough,"
Says a mother to a sensible daughter;
"It's true—but it will be quite long,
Before you give me another."

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

OCTOBER, 1849.

[VOL. I.

THE BROAD WAY AND THE NARROW WAY.

ALONG the broad way and the narrow way humanity journeys to another world. Many are those who choose the broad way, and few are those who choose the narrow way. One is the way to destruction, and the other is the way to life. The broad way was formed by the devil, and the narrow way by God. The broad way is traveled because Satan persuades its travelers that it leads to life, and because it is easier to walk than the other. No one knows when traveling on the way to destruction, now more than formerly, that they are not journeying to life, and that it is not the narrow way. The narrow way is hidden from everyone except those who travel on it; and therefore, it is of no wonder that so many have misconceptions about it. Both of these ways are entered upon through some sort of gates; the gate to the broad way is wide, and the gate to the narrow way is strait. The wide gate looks strait to those who go through it, because they have not seen the strait gate. Everyone is allowed entrance through the gate of the broad way on their own terms; but above the gate of the narrow way is written, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter;" that is the reason that only a few enter through it. This gate opens to no one but those who obey the words which are above it; while the other gate opens at the will of everyone. You have only to say at the wide gate that you wish to go to the kingdom of heaven, and then you may go directly, and choose the best vehicle to travel on a way for which there is no

certainty where it leads until at the end of the journey. Thousands have recognized it after traveling to its end, and have recognized that it is the way to destruction, but too late. It is not thus on the narrow way; because the travelers on that way know it well, because they receive the Holy Ghost as their guide, which gives them certainty every step of the way, that it is the way to life. The comforts that travelers on the narrow way receive are numerous, and there is nothing like them on the other road. The way of God is a changeless way; the same words will remain above the gate while there is entrance for the humble; and the same blessings while traveling on it are imparted out to everyone in every age, until the last one travels on it to life. Oh! what an excellent way! Why does the world accept being deceived by the devil in such an enlightened age? Has it not come to understand better about the road of life yet? Does man expect Satan sometime to confess that his religious way is the way to destruction? If he waits, he waits in vain; because Satan has not had his fill of subjects yet, and he will not have his fill for some time either. The narrow way is on the earth—the narrow way to life; who wishes to walk on it? If there is anyone, he can recognize its gate by the words above it, that is, the words of the Lord of life. He entered it himself there, and therefore let all his creations follow him.

SPEECH OF CAPT. JONES AT A TEA PARTY.

PEACE, LOVE, and UNITY, is the motto inscribed above our feast; three of the loveliest and most desirable things on the earth. Would that the whole earth were blessed to enjoy them, as they are enjoyed in this gathering today. Hail to the happy day when all the race of Gomer, yea even the human race, may enjoy the peace that is seen here, and the kind of love and unity that are seen in this feast. Let the earth be filled as the waters cover the sea, and may it be the motto and desire of every patriot that is in it.

But, when we lift up our sights to the expanses of eternity, above this station, and observe through our fine telescope, there we can feast among all the astronomical beings who travel throughout their sphere, a certain one even more excellent than the glorious host; his shining fervor, and his unshakeable strength on its axis, prove that he is the focal point, the standard, and the *center-point of attraction*, governing over all the starry worlds,—all

of them like small birds in the light of the sun, playing around it. On the top of this highest and most beautiful mountain, there is a beautiful and splendid city; on the most excellent throne within this city, there is a motto which the immortal Elohim himself has written with his own hand, in gold letters, for eternity, which is, "Peace, Love, and Unity." These are among the most brilliant of his integral attributes. The latter, Unity, has shone perfectly in him since the beginning. When he directed his sight from his dwelling place, through the depths of the worlds above, with the intention of his heart to organize our little world, there was perfect unity; for all the elements were in agreement. And when they put themselves to that most wondrous of tasks, namely the creation of man, "Let us make man in our image, after our likeness"—although in great number, not one was opposed, rather all were in perfect unity. They gave good example of unity to us—yes, and the elements of unity; they imparted of this attribute to all their work, not only to man, but to all the animals of the field, to the fish of the sea, to the fowls of the air, yes, to all the living elements and beings, and those without life, if such exist, so that there was nothing of their whole work with the least inclination in them toward rebellion or hatred. "And God saw every thing that he had made, and, behold, it was very good." When the great Governor, he who was created to be prince over this excellent principality, called all the animals, &c., before his human majesty to pay homage to him, and to receive their names and their laws from him, they came obediently, unitedly, lovingly, and innocently; the lamb did not fear the wolf, nor did the leopard harm the kid; the lion ate no flesh, and the bear would not drink a drop of the blood of his fellow creature, had it been put before him. Adam could embrace the viper, and Eve could put the stinger of the asp on her innocent breast completely without danger. There was there perfect accord and unity, and not one of them turned the corner of his eye in a scowl at the weakest. When all had gone from the presence of their king, according to his command, not only was there complete unity among every fowl, serpent, and man, but all the elements were quiet, unified, yes, proud to have the honor of serving him; all nature, throughout the universe, agreed, in her voluntary efforts, to color, to dress, and to adorn herself in her most excellent garments, to please his eye, and to make herself attractive in his sight, like Esther of old before the king. She

covered herself with her beautiful green carpet, so it would be smooth under his soles; no thorn could tear his royal garment, neither could thistles prick his flesh; there was nothing that could touch him to harm him. All nature in one voice would defend her foremost adornment, that is man, the most excellent of God's creations. If there is envy in their midst, most likely it was a yearning for a smile from his countenance that caused it; every rose and flower to please him originated from under his nostrils; every scent was an extraction of the spices of paradise; for each one of all the trees of the field they chose a design to bear a wide variety of fruits to please his every taste; their abundant branches bowed with every fruit; they invited, yes, they compelled their toothsome dishes to his mouth, when all the trees of the field bowed their heads to him; and when the king of illuminations went his way, the vigil of the night would sing to the king and the queen of the earth with a smile on his countenance, yes, he did not allow a black cloud to hide his face from them—there was no rain or cold to discomfort them; he did not give his rays so hot as to harm them, rather in a gentlemanly and kind fashion; he ceased to shine forth, so that this royal family could lie under the mantel of night, as the flowers of the field, like the gourds of old, smiled above them, lest the dew of the night distil upon them: and when they awoke, O beautiful scene! Two happy persons! there is no conscience to disturb them from within, nor anything from without. All the various and gentle voices of the beautiful singers of paradise sing their praise, and pay their morning homage to them; their pure thoughts and hearts are raised unitedly to their focal point and their heavenly home in praise and sweet songs to Jehovah. This is a happy scene, is it not? Well, this is how God created all things: his will was for them to enjoy the world like this for eternity. But O! what a difference we have now. This unity has been lost; man has the blood of his brother dripping from his hands; there are envy, malice, wars, tumult, and divisions among men. All the animals of the forest live off the flesh of one another; the fish of the sea, and the birds of the air, rage for one another's blood. There is such warring and battling throughout the world, that the elements have partaken of the spirit of rebellion. The earth, in her fright and her fear, beholding such carnage before her face, rent her bowels, to the point of leaping in huge lumps and cliffs, which rear their gray and sorrowful

heads to the heavens in groans, to lament before her powerful creator, concerning the great revolution that has taken place in them, and how the ferocious flooding element rushed from the north, and flowed into her bowels with all its might; and I hear the answer to her lament. "I, yes, I, will repay them in my anger; you massive mountains, despite your size, will leap like rams; thou, earth, will melt with intense heat, and I shall restore thee to thy primitive state. My purpose will not be restrained despite all this; but go, and hide from before my sight for a moment; put a cloudy snowy cover for a time on your heads, and remain as a monument and as a witness to all who see you, that I am the one who created you, and I shall yet restore you, after I find a way to save man that I created in you, and his seed, to possess you; for I love him despite it all—the work of my hands, in my image, sharing my spirit that is in him—too good to be lost. They are my children, I do not wish for any of them to be lost; I shall prepare a way, and I shall give them conditions, yes, easy conditions for them to keep, by obedience to which they may be enabled to return back to their primitive and perfect condition, and not just men, but all the elements, the earth, the beasts of the field, the birds and serpents, and all things that I have created." O such immortal mercy in him, is it not? Who will not give thanks for this?—who does not wish to be one of those blessed ones? Well, is that true? Yes, if the Bible is true. *Isaias xi; Acts iii.*

This unity is kept by the whole heavenly family; and each one that has visited our earth, proves that the golden knot is undoable; not any of them contradict or go against one another, from the first and the greatest who came to our earth, to the last,—there is total accord. Not only are they one with each other, but they bring unity close to their brethren—initial unity, and one consistent connection, and one eternal consequence that dwells on the earth below, while they keep the conditions of unity; they come down from time to time to ensure this unity. This is beneficial unity to us! O unspeakable privilege—to join man and God—bring the two parties into one, yes, that which is but the soil of the valley, to eternal union with the pure undefiled beings, of divine lineage and the royal family above. O, this is an honor! who would not wish to have it?

Every one of the holy messengers who has come to our earth bears the motto on his *standard*, namely unity, not only with our

Creator, and with our angelic brethren above, but with our brethren of the same blood on this earth, as far as it is possible; and the most perfect of them has exhorted us to be so on the earth. See John xvii, 20—24. This is his last wish, and his most sincere wish; this is his purpose and his message in all his sufferings—to bring in unity and eternal glory; and he will finish it. And all who obey, and who walk in the way he has prepared for this purpose, will enjoy the fulness of the gospel of peace; for although they die, they will resurrect, and they will resurrect like my body, says the Lord, to enjoy the glory, if they die in Christ, for “through the gospel life and incorruption will come to the light.” This is the purpose in sight, namely to bring, not only man, but every other thing, to their unity, perfection, and primitive glory,—as Peter says, “that the heaven must receive Jesus Christ, until the times of restitution of all things, which God hath ever spoken by the mouth of all his holy prophets.” Then the heaven will give him back down in those times, if the angels speak the truth. “This same Jesus, whom you saw ascend to heaven; shall also come down, in the times of restitution of all things.” The meaning of the word *restitute*, is to return a given thing to its primitive state, the same way it was—nothing different; and thus he will do with this earth, when he comes as King to reign over it. His saints will come with him, and they will reign as kings and priests to him on the earth; and he will reign until he puts all his enemies beneath his feet: then there will be a perfection of unity, peace, and brotherly love for a thousand years: and this is the millennium that is mentioned so much, if you but accept it. It is sure to come, yes, shortly: the Latter-day Saints know this, and they wish for everyone, especially their gentle fellow nation, to get to enjoy this glory and this unity forever; they love their neighbors too much to leave them destitute of this—they wish for everyone to come to it. Having come to a knowledge of this, their hearts broaden, their thoughts are lifted up, and their affections gather about their brethren and sisters of the same blood, persuading everyone to come to a unity and a bond of the covenant that will ensure them these blessings. Now, this is the sincere desire of our heart and our prayer to God, for our nation. Much is said against us, that we are entirely destitute of brotherly love; but the truth is the complete opposite. We know some facts, and we are still

under every disadvantage, bringing our testimony of the things we know, under every persecution, disadvantage, and false accusation, with nothing driving us on but love for, and obedience to the King, and love for your souls. We have such a splendid religion, that we are free; and we would wish for all others to come to the same freedom from all traditional halts and slavery. The Saints are similar to that sailor who was in a French prison for many years. After coming out, he was given a shilling to start him toward home; but practically the first thing he noticed, was a man who was selling canary birds in a cage. He asked their price, and gave all he possessed for the lot of them; then he opened the cage, and let all of them go free. The salesman was surprised at this; but the sailor said, "I know the worth of freedom by now, and my work from now on will be to free everything I can." Thus the Saints love to see everyone obeying the "perfect law of freedom," namely the gospel; and insofar as there is unity among men with each other in good things, they are to a corresponding extent fulfilling the ends of their creation, and imitating their benevolent God. O, how lovely it is to dwell as brethren together; it is like the dew on mount Hermon—like heavenly honey on the spices of paradise. How lovely are the feet of them who proclaim the gospel of peace. Hail to the blessed day, when there will be peace, unity, and happiness like the sea between man and man, between all men and their God, and between all things together. May the dawning of the morning hasten as before. All means that are used to bring unity and peace, are worthy of support, and are inclined toward good; and I do not doubt that such dear friendship as there is in this tea party, will bring good effects, if it were only the unity that is seen in it; for unity brings peace, and peace happiness, which are flowing ways from the eternal fount, of spontaneous love which is like the sea, and in which everyone swims in the heavens. O brethren and sisters, strive to keep the unity of the Spirit in the bonds of peace.—(*To be concluded in the next.*).

THE SHOOTING STARS.

OFTEN men perceive stars shooting from one place to another in the atmosphere, especially on clear nights; but very few know what sort of stars they are, or what is their substance. One

Mr. Bennet from America writes as follows concerning what has been under scrutiny about them:—

“When I was near the seashore a few years ago, I saw something bright falling exactly opposite me, in an almost straight direction, and appearing not more than 16 feet from me, and it kept its fieriness between me and the sea almost until it reached the ground. Immediately my ear was struck by the sound of something falling. I went forward to the place, but since there was only starlight I could not see anything. Feeling on the ground anyway, I poked my finger into something soft, which I found to stink extraordinarily, and different from anything I had ever smelled before. The following morning, I set out for the place again, and I saw as much as two pounds of grey *jelly*, which had fallen in the form of a ball, except that it had been broken in falling and had taken the form of a halved ball. Since I had no way of weighing or dissecting this material, I left it, judging that this was the material which composed shooting stars.”

He also gives the story of a similar substance falling into his maid's milkpail, unknown to her. The only effect the fall had was to bend the pail a little on one side.

It is said that this strange substance, when a little of it is placed in the fire, stinks insufferably. Substances of the same description are often to be seen in our own country, particularly on our beaches, where the sea, we would think, throws those that happen to fall in it, up with the tide; which proves that they are materials which are lighter than water.

Many judge that these substances do not exist before the shot they make, otherwise they would be attracted to the earth more quickly; but that depends wholly on the amount of gas that may be in them. A cloud, we know, will not fall to earth, until its contents get heavier, by pressing towards each other; and thus it may be with the materials of shooting stars.

There are other things that are called shooting stars, which are different from the aforementioned ones. These sometimes drop stones swiftly to the earth; and if those were to fall into a milkpail, it is more than likely they would be smashed on the spot.

Things like this appear strange to many, because of material falling from places where they cannot believe any sort of mater-

ial exists. They can believe this in the same way that they can believe that the insubstantial mist in the air can take the form of water, and then ice, so that they can walk on it.

It strikes us that if we saw many of the shooting and sticky substances in question falling to earth, we would be prepared to say with John the prophet (Rev. vi, 13), "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Whether the stars that the scripture describes will be some of the small planets which may be around us, or some sort of fiery materials like those that were discussed, we do not pretend to know; but it is likely enough that they will fall like figs as regards abundance, and like figs as regards visibility. It appears that parts of the earth have been taken away, such as Adam's paradise, the city of the ten tribes, &c., and that they will be restored again. Perhaps their restoration could appear like stars falling; but we think that the great disturbances that will be in the atmosphere on the last day could cause many of the shooting materials that fall like stars at present, to do that more especially at that time, until there will be nothing to see except stars falling like figs. Time alone perhaps will explain the subject completely; and therefore we shall make use of what we have by way of explanation, until we find out more.

RIGHTEOUSNESS OF THE SCRIBES AND THE PHARISEES.

EVERYONE agrees to say, as our Lord Jesus Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Although this is commonly confessed with the tongue, yet it is very seldom that we see our fellowmen searching to find how righteous were the scribes and the Pharisees. There is no promise of eternal life for any man except those who are the subjects of the kingdom of heaven; and except our righteousness exceeds the righteousness of the scribes and the Pharisees, we cannot be such subjects; as a result, we see that it is wise for every man, also a duty, to search in order to determine the righteousness of the scribes and the Pharisees, and then

we can understand, by setting their righteousness opposite our own, whether our righteousness exceeds theirs; and to that end we shall note as follows:—I, says one, believe that God is holy and good: thus the Pharisees also. I believe that God created man in his own image, and that man did not remain in that happy situation: the Pharisees believed that as well. I believe God has given a promise to man, although he has sinned, that “the seed of the woman would bruise the head of the serpent, &c.,” the Pharisees believed that also. I believe that God is just and truthful; so did the Pharisees. I believe that God is strong and firm, and that he revealed much of his power among men in the former days: the Pharisees also believed that. I can say that I believe that God is unchangeable: the Pharisees said that too. Oh, my righteousness exceeds theirs, because I believe in all the scriptures: the Pharisees in the same way; they believed in all the scriptures that were written, but they could not believe or disbelieve the New Testament, because it had not been written; yes, in a word, they believed in all the revelations that God had given to their fathers; and out of respect for the prophets they adorned their graves. Now, gentle reader, may I ask you, in what way is your righteousness more extensive? I imagine you remembering your prayers, your charities, your zeal, and your honesty, &c.: yes, but remember, no more extensively in one thing or another than the Pharisees before. See, so far the righteousness of the Pharisees and scribes was just as extensive as your righteousness; and consider also, before your righteousness is made great, that you have not only to profess with your mouth, that God is just, holy, unchangeable, &c., but to profess that truthfully; and if you do so, you must of necessity believe that God and his way is the same now as it was when he established it; and that if he made signs and wonders among his children formerly, he does so now. Otherwise, your righteousness will not exceed the righteousness of the scribes and the Pharisees; and also, if you wish from the heart for your righteousness to exceed theirs, renounce your selfishness, do not trust human wisdom, and do not honor with your lips for the sake of profit; do not love the highest place in the synagogues; do not give alms for the sake of being seen by men; do not cultivate an illusion of godliness, denying the power (namely the Spirit of

God); reject fictional tales; leave alone those who heap to themselves teachers instead of God, and those who exile themselves without having the Spirit; those who teach all the time and yet are destitute of knowledge of the truth; leave alone such men, by leaving alone your fathers' traditions, and do not accept the commandments of men as learning. Now, I imagine hearing you ask, what can I do to get that righteousness that will recommend me before God? I will tell you what was God's plan for man to be recommended before him, that is, firstly, belief in Jesus Christ as a sufficient Savior for sinners; secondly, repentance of your sins; and thirdly (but not firstly, remember) accept baptism for the forgiveness of your sins; and then God will give you evidence through the Holy Ghost, so that you can say, "I have received perfect love, which casteth off fear," and then the law of the spirit of life has freed you from the law of sin and death. And then by accepting the valuable gifts that were specified, it will be clear to you that your righteousness exceeds the righteousness of the scribes and the Pharisees, because they had nothing but a gospel in word alone, but that this is in strength and great certainty in the Holy Ghost; and also that you have been obeying the same rule, and have received the same blessings as those received who were considered righteous before God. Therefore, obey (without listening to the servants of darkness); and to that end, I will say what thousands throughout Wales can say also in the same way, that is that God bestows and has bestowed the above blessings to the sons and daughters of men in this age, and that through their obedience to the ordinances noted; and I also say, "We know that if our earthly home of this tent is destroyed, we have a building with God, namely a home not built by hand, eternally in heaven."

Georgetown.

T. HARRIS.

PRAYER.

PRAYER is one of the greatest duties that belong to the Saints, because it is by praying to their heavenly Father that they receive all their blessings, temporal and spiritual. Unless they pray, they make themselves destitute, and lose the heavenly leader to care for them; but while they diligently practice prayer, they

succeed on every hand, and become greater than conquerors in everything.

No one has a legal right if he has not, by obeying ordinances, been born of God, so as to be a child to him; because without that God cannot be properly called Abba, Father. It is true that examples are available where God has listened to strangers; but those strangers were such as wanted to become his children, and therefore he answered them, as he did Cornelius, by declaring the way to find the order he has for adopting strangers.

In order to succeed in prayer before God, it is necessary for him who prays to be worthy to be listened to, and for all his acts to show that he has the right to the blessings of his Father. Not everyone who shouts "Lord, Lord," attracts his attention: he has to see that there is a child who usually obeys his Father, and that he needs help. God is ready to help all in what they cannot do themselves; but he never promises to help the lazy laborer to earn his bread, when he sees that he can help himself. So God is just and wise in all his ways; like a tender and loving Father, he gives to his children what they need, and it is He who knows best when it is timely to give, and when it is wise not to.

Now, if humanity has received the honor of knowing God as Father to them, how great should their gratitude be, and how wise should they be while approaching him in prayer? Should they not consider what sort of one is their Father, and how glorious he is in glory? Think also of the perfection without equal that belongs to him, and the honor man receives of calling him Father. Jesus Christ saw the necessity of teaching men how to address such a glorious Being; and to that end he gave them examples to follow. The apostles did so also; and there is similar need in these days. One must be especially wise in praying to one so perfect. How careful are men while addressing great men and beings? Do they not study how they can get favor in their eyes, and do they not go before them in modesty and humility? If men are so careful facing their fellow men, how careful should they be facing their Creator, and the Creator of great men and kings? However, many use less than half the wisdom and modesty while praying to

God than they use with great men. That should not be: although God is very merciful, and overlooks failings, yet he expects to see men striving towards perfection. How awkwardly many make their complaints known to God! Such a great number of empty and senseless words they have! More than half of the prayers of some are filled with our "Heavenly Father;" while others spend almost all the time teaching God in what he knows. Over a hundred "yeas" can be counted in the prayers of many; and about the same number of "and thats" in the prayers of others. Naming God almost every five words is most unwise, taking His name in vain. God having been addressed at the beginning, he will know who is being addressed throughout the prayer after that, without cause to inform him at every breath; and having made it known that you are praying in the name of Jesus Christ, there will be no cause to repeat that continually while asking for different things. It should be remembered that our heavenly Father is clever enough to understand our thoughts in a few words; and therefore everyone should use few words before God. There is no cause either to use the sectarian tone, thinking that God will listen to them more quickly; he does not love such foolishness. No one goes before his fellowman in that manner; if someone did, he would be considered mad, and he would never be listened to. Everyone should use his natural voice in every situation, and not think that God, any more than man, loves such a clumsy method of pleading.

We do not wish to teach one way of praying, because such a prayer cannot be sufficient in every situation. The needs of God's children change continually; and as a result, the prayers would need to change too. But it would be wise for everyone to address their heavenly Father as Jesus Christ taught, and not make much use of Jehovah, &c., which are names to use on different occasions. Having addressed our Father, in the name of Jesus Christ, then we make our complaints known before him, and that in faith; and after that, we can end the prayer, again in the name of Jesus Christ. In praying in a prayer service for the success of the church, it should be begun by asking God to bless Brigham Young and his counselors, then the twelve, the high council

of Zion, and the seventy; after that, our dear brother Jones should be prayed for, and the president of Wales and his counselors, not forgetting the French missionary; then all the Welsh presidents and conferences should be prayed for, and their counselors, particularly the president and counselors of the conference you belong to; after that, remember the president and counselors of the branch, together with the elders, the priests, the teachers, and the deacons in it, because it is through those, most particularly, that blessings are received by members of the branch. Remember too the Saints in general, sick and healthy, and in every situation; for the success of the gospel, and the salvation of honest people; also, do not forget to pray for those who do us harm, and especially for our Queen and her officials, and for everyone. It is not wise to name particular people on every occasion; but when only Saints are together, some particular people can be named. When someone is praying publicly, there is no need for anyone to utter any words secretly; if everyone desires the same thing, that will be quite sufficient, and they can say their amen in their thoughts, without causing a dispute in any way; but when the man praying finishes, it is fitting that everyone say together his "amen," but take care that a sound of thunder is not made in doing that. Some of the excellencies of prayer are brevity, honesty, feeling, faith, and humility; and that should always be in the mind of everyone who addresses the throne of grace.

We hope that the preceding comments and counsels will be beneficial to the Saints generally; and we also hope that they will not forget to pray for those who wrote them. Only with the prayers of the Saints do we expect to reach that wisdom we need so much all the time.

RAINING FLESH AND BLOOD.

IN the year 1841, stories were published in the American newspapers concerning two showers of flesh and blood—one in Tennessee, and the other in Massachusetts. One of the correspondents of the "South Carolian," when writing from

Union District, S. C., on the 30th of December, 1843, under the name of L. M. Davis, gives a similar story about such an event taking place in that state a little before that. He says the following:—"Last Saturday, when Mr. Wm. M. Inlow and his two sons were picking cotton on his plantation (in Lauren's District, near the river Enorce, and about two miles below Musgrove's Mill), the younger son shouted to the other, who was a little distance from him, to listen, because he had heard something fall near him. They thought it was a mistake, and they took little notice of it; but he continued to call, telling them that if they went over there, they would see something that had fallen. They went, and they found that the earth was speckled with what appeared to them like pieces of meat, generally of the size of hen's eggs. These pieces were very wet, and as red with blood, or some other substance that could color them like that; and the grass, the cotton, and whatever else that touched them, were colored as if by blood. They had been scattered some feet around, over about twenty or thirty yards in width on the land, and they noticed them for about fifty yards over it, but they did not go further to look at it.

"I heard about this yesterday, and I went in the company of two gentlemen to visit the place personally. We were fortunate enough to get hold of a little of what remained; and we all agreed that it looked like meat, of very fair composition, much fairer than we had seen before. Some of the pieces looked full of fat, but most were otherwise, very red, and rather transparent when held between us and the light; but they had dried out much when I saw them, because they had been there for twenty-four hours.

"William Inlow, junior, a sensible and credible boy of about fourteen years, said that he had heard some pieces falling here and there at first, and looking up, he saw the air darkened by them; and they were falling something like snow falling slowly, when its flakes fall widely, except that they were falling more quickly. The shower fell about mid-day, when the sun was shining, and a few bright clouds were in the sky; but there was no visible cause for the strange event in question."

The preceding event brings to mind the words of the Lord in the mouth of Joel; namely, "And I will shew wonders in the heavens and in the earth, *blood*, and fire, and pillars of smoke." (Joel ii, 30).

THE GOSPEL OF JESUS.

Is every sound that is heard the gospel of Jesus,
 Being preached throughout every country,
 Crying, Believe in Christ as Savior,—
 There being not as much importance in any other ordinance?
 An outward shell, unnecessary, they say,
 Is baptism for forgiveness of every sin and fault,
 And the laying on of hands by the elders of the church
 To receive the Spirit!—how stupid are some!

Are the true oaths of the Anointed of Heaven a shell?
 Is the law that the Creator gave to the world
 As a free, perfect rule for the dead, who
 In the fall were equal to achieve life, now powerless?
 True belief in Jesus experienced in obedience,
 Is birth by water and the Spirit together,
 Before entering his kingdom;—the words of the King are
 Now in force and in splendor still.

It is true that Jesus, as the Saints say,
 Put everything together earlier,
 In the dawn of Christianity, to organize the kingdom;
 But not this age, since the world is so enlightened:
 Ho, ho! if every light that shines for us below heaven
 Is the light of Jesus' gospel,
 Who, who throughout the universe will not be saved
 By finding his own way and choosing his own place?

When the elements are in turmoil together,
 Mountains like rams leaping from their place,
 And the hills jumping like little spring lambs,
 And the stars dropping from the orbs of heaven;—
 In that true heat matter will melt,—
 But the words of Jesus will then be the same;
 He will do his will, and he will keep all his counsel;—
 At that time the weakness of every man's wisdom will be seen.

We know that God has restored his church,
 And the honest man will know, if he comes to it,
 That he will receive the Spirit of the Lord and his heavenly blessings,
 The like of which his heart had never imagined;
 Do not believe every story that comes with the breeze,
 But test and judge until you hold the truth;
 If you do, dear fellow Welshmen,
 You will become scorned Saints before long.

Cwmnedd.

IOAN BACH.

JOHN THE BAPTIST

JESUS CHRIST said of John, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." The preceding words are incomprehensible to many, perhaps; and we think that it would be a good thing to give our martyred prophet's explanation of them.

He said that John was not called great "because he had performed miracles, because he did not perform miracles; but he was so called,

"1. Because a divine mission was entrusted to him, to prepare the way before the face of the Lord. To whom was such a mission entrusted before, or after? No one.

"2. To him was entrusted, and it was asked for by his hand, the baptism of the Son of Man. Who ever did that? Who ever received such a great and glorious honor? Who ever led the Son of God to the waters of baptism, seeing the Holy Spirit descending upon him in the form of a dove? No one.

"3. John, at that time, was the only lawful minister, who held the keys of the power which was on the earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, son of Zachariah, by the holy anointing, and the will of heaven, kept the keys to the power over that time."

THE EFFECTIVE MEDICINE OF JEHOVAH AND HIS SON
FOR THE CHOLERA, AND ALL THE BODY'S ILLNESSES.

TAKE a spoonful of sacred olive oil; and mix in it half a grain of pure faith. This being taken or administered in the name of Jesus Christ, it proves itself the most gentle, safest, and most effective medicine.

The above medicine has been out for about eighteen hundred years; and it has succeeded in healing lepers, giving eyes to the blind, ears to the deaf, speech to the dumb, and putting demons to flight, when given by Jesus of Nazareth and his apostles; and we bring evidence that this medicine in this age also surpasses every other medicine, and that it is as effective now as ever.

It would be difficult to find space for all the evidence we receive daily about the cures that are received through the medium of the above medicine. It is enough to say that they are too numerous to publish; and when it is considered that the effectiveness

of this medicine was established in the time of Jesus Christ and his apostles, there is no need to compel anyone to put it on trial.

N. B.—Taking a dose occasionally, according to the circumstances, strengthens the appetite, increases muscular strength, and gives renewed strength to the whole constitution.

WARNING.—Beware of the deceitful imitations of Satan and his ilk. Nothing is pure except what is marked with the following words—"Having Received Authority." This medicine can be obtained cheaply by sending to an Elder of the Church of Jesus Christ of Latter-day Saints, in all major towns in Wales, England, Scotland, the United States, also in the Society Islands, and the Valley of the Great Salt Lake; it is intended soon to have deputies in every part of the world.

A WORD TO THE PREACHERS OF THE SAINTS.

SINCE the success of the kingdom of God among our fellow nation should be uppermost in our minds and those of our brethren, we are confident that a suggestion now and again will be a blessing, for us all to extend ourselves to the best means to save our fellow men. We have thought sometimes that the preaching of many was very effective, and that in every corner where space could be found; but we could understand that one sermon in a favorable place would be more influential than a hundred in other places. We can do no less than judge that too much preaching has been done in low and unobtrusive places; and that that has caused many honest and commendable men not to come to listen to us. Perhaps many will judge that saving base people and paupers is as favorable for God as saving rich and influential men: that may be so, but if men of influence and character can be saved first, more than half the work will have been done, and the paupers will flood in almost of their own accord. Nothing is better in establishing branches throughout the country than striving to get the best men to begin with—that is the men who can keep the laws of God, and create influence on the side of the Saints. The opposite of this is the case of the saying that is in a number of places, that the Saints do not have anyone who can be considered worthy of attention. Although this is a horrible misconception of the Saints generally, it could be true with respect to a few branches, where lack of wisdom has been establishing itself.

We do not consider that there is wisdom in continuing to preach in any place too often, unless there is a call for that; especially where men refuse to come to listen. Better leave such a place for a time, until they come to see more of the value of preaching. Stories of small meetings affect everyone's mind, and make them ashamed to come to such a place to listen. Where there is a lack of listeners somewhere, it will be better not to preach too often; let the loss be made up by mixing and talking with some people desirous of possessing the truth. Neither does it do any good to preach in remote areas where no officials go to stay. Doubtless much work has gone in vain in that way, and space has been given to the devil to spread his lies more effectively.

Perhaps we shall have an opportunity some other time to enlarge upon things of this sort, and to put the matter in more light, so that our brethren may see how most wisely to act. We hope, however, that the little that has been noted will be beneficial, and that it will answer much of general good.

CONFERENCE REPORTS.

FLINTSHIRE.

THE Flintshire conference was held in Rhosllanerchrugog, on the 12th of August. Four branches were represented, containing 9 elders, 6 priests, 3 teachers, and 2 deacons; 6 baptized since the previous conference; total 65. R. Jones was chosen to be president of Cefn branch. The Saints and others were addressed by various officials during the different meetings very effectively, and one elder, two priests, and one teacher were ordained. It was decided that the Saints would pray for Brigham Young and his counselors, with the twelve Apostles, Capt. Jones, the President in Wales, &c.

JOHN DAVIES, *President*,
THOS. GREEN, *Scribe*.

MISCELLANEOUS.

SCOTTISH THRIFT.—A certain sweep went to a barber in Glasgow to be shaved. The barber bought one of his brushes, and after shaving him, he asked its price. "Twopence," said the sweep.

"No, no," said the barber; "here's a penny for you; if that does not satisfy you, take your broom back." He took the broom, and asked what he owed for the shave. "A penny," said the barber. "Here's a halfpenny for you," said the sweep; "and if that does not satisfy you, put my beard back."

WELSH PROVERBS.—For him who complains without cause, a cause is made for him. Birds of a feather flock together. A fair promise makes a fool happy. May your rosaries be smooth, may your weapons be rusty. The more the wolves, the worse it is for the sheep. Shortlived and hated are Saints. A lazy shepherd is the friend of the wolf. Good is God, long and eternal. Failure is a release from work. Moral behavior is the best of virtues. Too much ease is difficult to handle. Half the feast is a delight. Many truths are bad to say.

DRUNKARD'S JOKE.—The inhabitants of a town in England were terrified once, hearing a drunkard one morning shouting, "Fire! fire!" "Where, where is it?" said scores out of their windows. "That's what I want to know," said he deliberately, "because it's just gone out of my pipe."

THE NUMBER OF THE SAINTS IN ENGLAND AND WALES.—According to the count that has been given in from the different conferences that were held in England and Wales in the months of last April, May, June, July, and August, we find that the number of branches is 383, including 12 high priests, 1177 elders, 1312 priests, 805 teachers, and 466 deacons; baptized in one quarter, 3565; the total of numbers 22671. Six conferences had not sent in their count.

A FAVOR.—The man who is used to doing someone favors, when he decides not to do any more for him, is considered worse than the man who did not do a favor ever. Kindness, practiced frequently, comes to be considered a duty; and so teaches many to be ungrateful for what they have received.

THE THREE PERSONAGES.—While Jesus Christ was in the Jordan with John, the Father was in heaven, and the Holy Ghost came down from him to our Lord.

THE SCHOLAR AND HIS WIFE.

A wife said to her scholar husband,
 "Would that I were a book and not a wife;
 Then you would look at me often;
 But I would like to be a book which is always
 Studied more than any other by you:
 Therefore, which sort of book would I be?"
 "You could be an Almanac," he said hastily,
 "For that can be changed every twelvemonth."

ZION'S TRUMPET,

OR

Star of the Saints.

No. 11.]

NOVEMBER, 1849.

[VOL. I.

SPIRIT IS MATTER, AND GOD IS NOT MATTER.

THERE is nothing more absurd than the portrayal our country's sectarians give of the being of God. They insist that he is everything, and yet nothing. They say that spirit is matter; and while they acknowledge that God is Spirit, they say at the same time that that Spirit is not matter. The following piece shows the opinion of the Rev. John Griffiths, Trefgarn, concerning the being of God, when writing on "the nature of angels," in the "Revivalist" for October, 1849, pg. 292:—"From their nature they are called spirits; this does not prove that they are not matter. Among the ancients, the word spirit (a breath of wind) did not denote an immaterial being, but a noncorporeal and unseen being. They called their gods spirits, but they supposed that they had some sort of ethereal and fair body. They did not know of any other meaning for the word spirit. It is in this meaning that the apostle uses it when describing the bodies of the saints after the resurrection—'there are spirit bodies.' So the word spirit proves nothing more in relation to the angels than that they live in bodies as ethereal as the bodies of the saints when they shall be as angels of God, and what was sown in corruption shall be raised up in purity. We believe that there is one truly spiritual and *immaterial* perfect Being—the Father of the spirits himself."

That is the profession of faith of the reverend in question, that is a belief in "one truly *spirit* and *immaterial* perfect Being," and a belief also that spirits have "ethereal and fair bodies," the

same as the bodies of the saints after the resurrection! Excellent, is it not? If God is the father of the spirits, his children are totally unlike him—yes, as unlike him as is something to nothing. We do not know how spirits, any more than men, can be related to an immaterial and insubstantial Father, nor how nothing gives existence to substance. The “bodies of the Saints” in the resurrection will be so unlike the glorious body of our Lord, when he appeared to his disciples having risen again. There was flesh and bones (see Luke xxiv, 39), and not something ethereal, as the reverend describes the bodies of the saints. It would be better for him to say that the bodies of the saints would be like the glorious body of our Lord, and the bodies of angels like the bodies of the saints, than to say what he said. We believe that if God is an “immaterial perfect” being, then those who worship him pay their worship to a God who is not known by anyone.

SPEECH OF CAPT. JONES AT A TEA PARTY.

[CONTINUED FROM PG. 191.]

BROTHERLY LOVE,—what is it? There are some who think that they are not bound by anyone's love, except by that of their brothers after the flesh; others, only their religious brothers: but I do not think that any one of the Saints is as narrow-minded as that. Is not every man our brother? did not God make every nation of one blood? are we not all children of the same parents? and are we not social creatures by nature? since our Father created in us mechanisms for the purpose of befriending one another for our benefit? And if he did not intend for us to associate one with another, he has created such a mechanism in vain; for they are such that they cannot be used for any other purpose; and the more we associate with good men, the more we enjoy their association, and the more informational benefit we receive; thus, the more we associate with the fountain of light and knowledge, the more desirous we will be for more and more. But, says one, I cannot enjoy the fellowship of such and such a man, or of such and such a woman. I confess that there are exceptions to this rule; but what is the reason for not liking such people? there are men who at times hate each other at first sight; but the fault for that is in themselves, for every unprovoked hate is from evil. Others hate some people, because they have heard bad things about

them; but such people should consider that that does not make the accusations true. We are not blameless before proving such things as true; and even after doing that, we should not hate someone because he is bad, rather we should love the person and hate his sins, while trying to reform him and benefit him.

There are some people whom I like greatly from the start; others, I like more, the more I get to know them. I know this from experience; for when I first heard about these Mormons, and when I read their enemies' accusations about them, I thought that they were the worst people in the world; and although I admit that it is not fair to judge anyone on the testimony of his enemies, yet, in spite of myself, I could do no less than hate with a just hate, if a hundred part of what I heard about them was true. Yet, before I saw them, I thought that they were some strange people, if in fact they were people; and as for a man who professed to be a prophet, I imagined that such was bound to be an evil man, a *false* prophet, and he must have horns on his head; and be different from all other men. But when Providence arranged for me to come to associate with those people, I saw my mistake; and the more I associated with their leaders, especially with that man who had the privilege of being an instrument to establish the kingdom of God in these latter days, namely J. Smith, all the more clearly I saw the false accusations that were proclaimed about him. When I first saw him, the look he had was so completely different from every description I had heard about him, so that it was difficult to believe that it was he; instead of that conceited, *haughty*, and oppressive behavior, he was as unassuming, as humble, as sincere and meek of disposition, as any man I had ever seen; instead of vain and half-wise expressions, as I expected, his words dripped wisdom like the honeycombs; instead of plundering his followers of their possessions, to enrich himself, he did not even receive his support from them, rather he worked with his own hands to support his family. I was convinced of my mistaken notion to some extent by seeing his meekness, the love his brethren had for him generally throughout the place; and just judging from his behavior toward them, he loved them to death. I had the privilege of associating with him in private and in public, somewhat for years, and of hearing his teaching. I was in Nauvoo, yes, taking lodging at his house, on business at the occurrence of the last

persecution, that which took his life. I followed him to Carthage, where he went voluntarily, at the request of the governor, to uphold the law, when he was accused of transgression; and this was just the forty-seventh time that he was before the courts of the land, and his enemies failed to prove him guilty of so much as one of all those accusations after everything. After going to that place, I heard his enemies swear that he was a traitor against the government; when the witness was asked in what manner he was a traitor, O wondrous thing, this was his only reason, namely that he had heard the prisoner preaching from Dan. ii, 44, "And in the days of these kings shall the God of heaven set up a kingdom," &c.; and because J. Smith proved that such a kingdom has been established now, they gathered that he would be the king, and to jail with him without further trial; and then his enemies came, having blacked their faces, and they rushed at him, while there awaiting his trial according to the law of his country; and they did not have the least intention for him to have a trial, rather to kill him; and kill him they did, and his brother, in the most cruel and barbaric manner. I was in his company even in the jail, until the last hour; I know they died innocent, martyrs only for their religion, and that they sealed their testimony voluntarily with their blood; and if these have not gone to their glory, who has ever gone there? Yes, godly men, gifted, wise, and good they were, despite all that is said against them. I challenge the whole world to bring more solid witness against them; and I shall testify this also, I know, before the perfect court, when the secrets of every heart are revealed. Who says that J. Smith did not love his brethren to death? I heard him refuse to save himself, when he could have followed whatever path he wanted, and escaped; but he said, "I shall not go away, and save my life at the cost of the lives of my brethren and my sisters; for if I do not go, the mob will come in their rage, and they will burn the city, and they will kill the innocent women and children, old and young, mercilessly, as they did thrice in Missouri. "O, no," said the man of God, "I prefer to die, than allow any one of my dear friends to suffer; I shall go, and let them bring their wrath and their rage on me; I do not fear death, and I am going like a lamb to the slaughter, with a clear conscience before God and men." Oftimes I heard him foretell his death. The Saints have brotherly love;

they can pride themselves in that: here are examples to the whole world, if they wish.

The Saints love the whole world, yes, even their enemies; but they love their brethren that are of the same faith with an eternal love, for they have received a portion of the same Spirit, by being baptized to the same baptism, and they have become subjects of the same heavenly kingdom; and it is this Spirit that makes them similar to each other, that makes them similar to their God and their older brother: "for God is love," and the Spirit of Christ is what teaches them to love one another with a love that no one else knows. It bears his image; and the children of God love everyone they see with the image of God on him, because of that image. This Spirit is what brings them to a unity of the faith, and they rejoice together in the same blessed hope for the times of the restitution of all things, when love will have been perfected in them all. Would you not wish to have a portion of this peaceful Spirit? Then come, and receive now; it is yours, if you receive it on the same conditions as everyone else who has received it.

Some people find fault with the Saints, that they are very merciless, and that they condemn every doctrine that runs contrary to their own; because we testify of our certainty of the truth, that we are on the right path, and that by so doing we indicate that every other denomination must be in error. But, if this profession proves us merciless, then a similar profession proves that our blessed Teacher, he who loved us to the point of giving his life for us, is even more merciless than we. And by that reasoning, the apostles were the most merciless men in their day; for they called the people of that age who were of the most religious, devoted mind, yes, nearly perfect—John called them a generation of vipers, &c.; Christ called them hypocrites and a wicked people, with their long faces, their sad countenances, and their long prayers. "How," said he, "can you escape the judgment of hell?" How destitute he was of the slightest bit of brotherly love, was he not? Thus, one of the apostles said, "We know that we are the children of the light, and that the whole world lies in darkness." If we are destitute of brotherly love for this, then they were also for the same thing. Occasionally someone wonders that we make the same claim as the apostles; but why does not the unchangeable God give us the same certainty as he gave them, if we obey

the same gospel as they? But by my way of thinking, it is foolishness to the extreme, for men to claim that there is not just one gospel, or way to heaven, that everyone can go his own way, and claim that all can arrive there! This is a contradiction; no matter who says it, or who asserts it, he must be totally destitute of brotherly love, for he is leading men to eternal destruction unknowingly. This is not love, but entirely contrary, namely a lack of love, just as clearly as if that man saw a blind person walking at the edge of a coal pit unknowingly, and, not wanting to hurt his feelings by telling him of his danger, allowed him to fall over the edge to destruction. What kind of love would that be for the blind person? Such people would wish blind persons as neighbors for the Saints. But love is what compels us to warn everyone we see who is being deceived, and going toward danger, in order to save them; yes, most certainly. It is not true love to agree with injustice, or error. If Paul understands brotherly love, then he explains that love is not to rejoice in anything but the truth, or to conform, or to accept error. What, does the love of God compel us to recognize error as truth? Never, nor will it ever. Then, since love is such a precious gift, let all strive for it, for it is a priceless treasure, and eternal in its duration.

[We got hold of the above excellent speech among the papers of our dear brother Jones, and we thought that our readers would very much enjoy its publication.—ED.]

A REMARKABLE VISION, AND THE ADMINISTERING OF ORDINANCES BY SPIRITS.

PERHAPS many will not believe what we are going to write; but that will not stop us from describing what we believe to be the truth. We are not going to write what we have heard by hearsay, but what we got from the source itself, in the presence of President Wm. Phillips, and three other brothers. We shall not be angry with anyone for not believing us, and we hope that no one will be angry with us for relating what we heard. Every reasonable man will admit that visions and the presence of spirits are not things impossible of taking place in this age, more than in early ages; and when something special happens, it is everyone's duty to relate it, and that is what we shall do on this occasion.

On Monday, the 15th of last October, we went in the company of brother W. Phillips, and one other, to visit a sick brother named William Jones, miner, living in Twynrodyn, Merthyr. The reason for our going there was that we had heard the previous night that something very strange had happened there, and we decided that we had to hear everything from his own lips, so that we would not be deceived. When we reached the house, in the evening, we found the sick man in his bed; and his wife invited us upstairs to see him. Then, after a while, we got him to relate what had taken place the previous day, and he bore witness as follows:—

“Last Tuesday, I was taken ill at work, in such a way that I knew nothing of myself; and I came to my senses when elder D. Thomas was praying with his hands on my head. I was so restored at that time that I was able to go to work Wednesday and Thursday, though I was not feeling very well. Thursday afternoon, I was struck very ill again, so that I had to stay in bed. At this time I felt as if some eruption was rising in my belly, somewhere close to my stomach, which was very painful and insufferable. That also caused a pain in my head. Meanwhile my excretia contained blood and other mixtures, which troubled me often. I continued like this until yesterday afternoon, Sunday. A little before two o'clock, I urged my wife to go to the Saints' meeting, so that I could have the afternoon in peace to myself to pray and meditate. I succeeded in persuading her, and she locked the door after her. When she had gone, I soon felt myself getting worse, until I thought I was going to die. Thereupon, I found the strength to pray, and I had a great desire to do so; and having gone on this way until about three o'clock, I would think, I found a very strange scene before me. While I was between sitting and lying in bed, I saw near me four shining beings, two on the right, two on the left, as if standing or kneeling before me on the bed. Their attire was flowing; and the attire of those on the right appeared black, while the others were white. Their size appeared from two to three feet; but I was not sure whether they were kneeling on the bed or not, because I directed my gaze at their faces rather than at any other part, because they looked so contented and glorious. A sort of brilliant light surrounded them, which light shone over the bed, and on me too. I felt no sort of terror at the time, and yet I was still in great pain. Soon, one of the two

on my right asked me if I had oil in the house; and without answering them, I reached a bottle of oil which I had under the edge of the bed, which happened to be there for my service. Then I was commanded to drink it; and about that time, I thought I could see the one nearest to me bowing his head, as if he was doing something for the eruption in my belly; and I could almost say that I felt him as if touching that spot. Then, they came closer to my head, and all four laid their hands upon me, rebuking the illness to leave, and praying to God to give the blessing. Their prayer was in Welsh, and in the manner used by the elders generally; except that their language was much purer and more concise, and they appeared to be administering with more authority and decisiveness. The moment they prayed, I felt the pain disappear immediately, and the eruption as if subsiding. Then they retreated to the same spot, and they stood there staring fervently at my face, which caused me considerable pleasure, since their company so pleased me. They told me that there was much imperfection in the church or branch I belonged to, and that it was required to improve, as well as myself, because it was a great hindrance on the road to the truth in this place. I would think they could have been present with me for over half or three quarters of an hour; and while they were gazing like this at my face, I soon fell asleep. But before long I awoke to relieve myself, when I got rid of a great fill of blood and other things; and I got rid of them so completely this time that only the usual excretion came the second time. Since then I have not felt any sort of pain, except that I am still quite weak, because of all the blood I lost. I shall never forget the sight and the deliverance I got. I am now 35 years old, and have been a member with the Saints for about six months, for which honor I am grateful to God."

Elder David Thomas, Dramroad, and John Williams, Twynrolyn, were present to hear the above, with us three; and David Thomas had heard the same thing from his lips Sunday night too.

THE CONCEITED RHYMESTER.

THE CONCEITED rhymester is a very unhappy creature. He is always sulking, and in the corners gnashing his teeth at the

everyone's work but his own; because he considers his own work faultless,—and everyone who shows his fault is likely to see his teeth. We are happy to be ranked with all rhymesters except with the conceited one; it is hell to be on that side. Spare us from publishing his work any more, lest we in our stupidity should change something in his poetry, which will cause his conceited frown to focus upon us; but still we have decided to publish the excellent letter he sent us through the Hirwaun post office, during last month, which shows the conceit of a rhymester better than anything we have ever seen. Here is the letter in its original perfection, placed before our readers, and we hope that we do not put one letter in place of the other, for fear of dishonoring its splendiddness:—

“Mr. Editor—I have been noting the Poetry of David Thomas of Dowlais in an address to your Reason, and I do not see that it deserves more praise than those you have kept for yourselves for we can see faults in his work in the first verse he said like this,

My dear friends I have counsels,
Special counsels that were given by the apostle Paul
To reasonable men through the spirit of his God

I think it should be like this

Special counsels that were given by the apostle
To reasonable men through the spirit of his god

See now I blame Mr. Editor that he did not see that the Poet lost the meter in composition because his duty is to inspect in detail everything that gets put in the Trumpet whether it is all right or not and if he sees something not all right you should adapt it so that it is fit to go before everyone because your work is seen much more than anyone else's and therefore you should be more watchful from now on many see the failure but they do not inform you of it but I cannot be silent because I can see in other places there is a word in the fourth verse I cannot understand what the word can be but Poofs and efacts- the word Poofs is completely foreign to me because I never heard it before my mind is for the word Poofs that it was Proofs the poet meant and that the Printer was to Blame now I end hoping that you will put it in your Trumpet so everyone will see it.

SHON AND DAFYDD.”

What reader will not see the particular excellence of the foregoing letter? Where has the writer been not to show his

powers earlier? If he had been known of in the last Christmas conference, doubtless we would never have been chosen to be Editor of the TRUMPET. Oh, loss without equal, that he had not revealed himself at that time! Is he not a superb critic? So penetrating is his sight, is it not? He saw at once that an *r* was missing in "poofs," and that it was foolish for the poet to name Paul. What will Shon and Dafydd take in payment for looking over copies of the TRUMPET before they are printed? That would be such a blessing for the Welsh Saints; but we fear that our profits are not sufficient to reward them for their labor; because forming words like "foreign" and "whether," &c., and putting them in a grammatical way before our readers, would be no small task. We could think that Shon and Dafydd are one and the same, and that we have recently shaken hands with Shon, who has a pair of handsome *whiskers*, suitable enough to make an editor. What a shame we did not know who Shon was when we altered his hymns, because he now shows our foolishness everywhere he goes. Other people persuaded us that we could alter hymns for the better; otherwise we would not have been caught in the snare of the perceptive brother Shon. May we never anger him, and come like this into his claws; but we hope that no one will find fault with us for placing, against our usual habit, an anonymous letter with the mark of this conceited rhymester before the public, so that they can know him, and flee from him.

REVELATION NECESSARY TO KNOW GOD.

HOWEVER much the Saints have shown concerning the necessity of having a revelation before being able to know God, and his dear Son, Jesus Christ, many of our friends from the world still remain unbelieving. Many think that everyone needs college learning before venturing to teach others; and that because the Saints have not had that, it is not reasonable for anyone to believe them. For that reason, then, we place before our readers the opinion of the famous Dr. Dwight, on the above subject. Look at the first volume of his Theology, on pg. 173, and the following may be seen:—

"Revelation, as I have shown, in its first beginning, and in its permanent continuance, is the knowledge of the true and living

God in the world. This is the knowledge of the greatest import of all knowledge, and the one most indispensably necessary for man's happiness. Every good that can be got, must derive from God. But no permanent and substantial good can be expected from God, unless he has been pleased. Despite pleasing him, he must be obeyed, and before he can be obeyed, he must be known. But without revelation he has never been known in this world. So, in order to reach permanent and substantial good, revelation is indispensably necessary, and of great import."

Who has ever spoken more sensibly than the learned reverend above? He has shown clearly that one cannot know God, without having a revelation of him. That is what the Saints faithfully believe. Everyone who receives revelation receives it from God, and not from man, neither from a book. That which is revelation in the scriptures, is revelation to those who wrote it, and not to us. We must receive revelation ourselves, before we can ever know God; because everyone has one way to know him. If our fellow-men do not know the way to know God, and come to the truth, let them come to the Saints to be taught, and they will teach them what Jesus Christ taught before, that is "If any man will do his will, he shall know of the doctrine." The will of God is what his servants teach; and his servants are those men who know that they have been sent by him, and have authority, because they have been called and ordained according to the rules. Thus every sensible man will believe more quickly than those who say that they do not know of their mission; because those are of necessity completely ignorant of the will of their God.

THE "TRUMPET" CALLING TO ZION.

THE TRUMPET resounds! to Zion, Saints flee,
From disease and every sort of plague, there you will have deliverance;
In the land of the Babylonians, captivity is great,
And God is beginning to pour forth his plagues here now.

We shall go, for he calls,—“Come out of her, my people,
That ye be not partakers of her cruel plagues.”
Now it is better to go, and leave the land of Babel indeed,
On the fervent call of the TRUMPET, before more pain comes.

Because the time will come yet, when the weeping will be great,
Because of not listening to the servants of great Jesus;

And the language used will proclaim, "Oh! that we did not heed
The call of our gentle shepherds; now our cry is in vain.

"Those who went to Zion despite the wrath of the world
Are singing and praising in secure salvation;
But we who refused to go with them
Are in the midst of hunger, plagues, with no hope of deliverance."

Now you who are thinking of departing, and leaving terrible Babel,
Oh, respect God and his servants; this will be strength for you.
Do not fear the obstacles that will doubtless come your way,
But remember the crown, and the sitting at the table.

When the Saints come to Zion from the four corners of the world,
There will be there true joy, without hateful deceit or wrath,
Feasting on the delicacies, and the bright new wine,
Everyone full of love, and no one feeling angry.

Georgetown.

T. H.

OPENING OF THE EBENEZER MEETING HOUSE
OF THE LATTER-DAY SAINTS, IN ST. SERVAN,
FRANCE, ON THE 23RD OF SEPTEMBER, 1849.

DEAR BROTHERS, Wm. Phillips, John Davis, my compatriots, and all the Saints.—You will no doubt be pleased to hear that I have opened a convenient place in the town of St. Servan to preach the eternal gospel in the fulness of its blessings, the power of God unto salvation to all who believe on it and obey its covenants, in the midst of the French, the Bretons and the English who dwell in this place.

This is a testimony to all the Saints that prayers are heard by the One who said, "Seek, &c." The congregation was not numerous in the morning, but in the evening the sight was heavenly and I was rejoicing. None of the sectarian priests were present to display their college learning, but there was there a small Mormon from Wales, with a testimony in his heart that the Spirit of God had given to him some very good "ensignement" teaching concerning "les premiers principes du christianisme." I had neither a brother nor a Jack (the title that the Welsh reverends have given to hundreds of handsome young men who have stronger character in the sight of God than the men who love their own selves, who are lovers of money, boastful, vain, &c.), to begin the meeting before the preacher, rather he did that himself with beauty, and I can say without hypocrisy,

"The Pentecost—turned away fear,
The Spirit of God came to begin the meeting;"

for he received the assistance of God to pray and preach.

At half past ten in the morning, "Mr. False Prophet, viz. Antichrist" (namely the title which I received from the *clergymen*, viz. the Reverends of this place), preached from Matthew xxiv, 24, "Et cet evangile du royaume sera prêché par tout la terre habitable, en témoignage à toutes les nations, et alors viendra la fin." We had a good and attentive hearing, and all joined with me in singing "Praise God, from whom all blessings flow," &c. The evening meeting, at six, was begun with reading and praying. We did not have a choir of singers to entertain the congregation; but the congregation joined with me to sing "Guide us, O thou great Jehovah, Saints unto the promised land," &c. A sermon was delivered concerning the spiritual part of the heavenly kingdom. At the end of the meeting a person by the name of Mr. Hall, Episcopalian, spent half an hour with me; and as he left, he took hold of my hand happily like an old Welshman, and testified that he would visit me again.

One of the rich men in St. Malo has given his name to me to go with the first company to Zion! A gentle lady testified in this place also that she would like to see Zion—"The city of Zion on the sides of the north." A gentle lady was baptized on the 30th of September, 1849, at two in the afternoon.

His satanic majesty has become greatly enraged because I opened a place to preach. He is threatening through his religious servants, to put me in the *black hole*. One of his servants, connected with the Brewery, is commanding all his workers "to remember not to go to the meeting of the Latter-day Saints, for such will be forbidden to put their feet within the confines of the company *property* afterwards." I could not determine from the above, if the English Protestants were as strict in their commandments and as careful to oppose the success of the cause of Jesus; it must be that the Catholic Priests who walk the streets in ranks, are careful to do their part for themselves, but "he that sitteth in the heavens shall laugh; the Lord shall have them in derision. My counsel shall stand, and I will do all my pleasure, says God." Amen.

All yours in the Lord,
WM. HOWELLS.

LETTER FROM COUNCIL BLUFFS TO
PRESIDENT W. PHILLIPS.

Pottowatamie, Iowa, September 2, 1849.

DEAR BROTHER PHILLIPS,—It has been a good five months since I saw you in Liverpool, and I think that neither you nor I will ever forget the day we took the last look at each other for a time. At the present time there are close to 8000 miles between me and the country of my birth; but in spite of that, my mind can fly across the great deep like lightning, frequently to gaze on the faces of my dear brothers and sisters who stayed back there; but I am confident that before long I shall see many of them following to this desirable country, so that I can speak to them face to face and rejoice together in the Lord, in the same country, and under the same roof, as in earlier days. But I dare not, at present, give vent to my feelings. I must be about the work that links all the dear Saints in general. We, the Welsh, here have divided into two groups; one group has gone ahead toward the plains of the Salt Lake, that is twenty-two wagons, under the presidency of brother Jones; the other group is staying here for the purpose of establishing a Welsh settlement in the place. This will be to the advantage of the monoglot Welsh who follow; for there will be people of the same language and from the same country, and most likely many who know them and have been associated with each other many times, to welcome them to this new country; for there are only English here for several hundreds of miles—and we, a small handful of Welsh in their midst, brothers and sisters, enjoying our freedom like the birds, with no one to say a word against us, but all of them very friendly. I live in the house where George A. Smith, the apostle, lived, and William Rowland of Hirwaen lives in the house of Ezra T. Benson, the apostle. Counting adults and children, we number 113 in all—there are more Welsh in this branch than there were in the Merthyr branch when I was baptized; and I hope that it will stay at 113 until more come from Wales, for I have no more room to accommodate any more, for the Saints are covering the land; yet perhaps some will come from the worlds above. The Welsh Saints here love each other, and some have married also. I shall not name them now; you will yet hear. We, the Welsh, have almost all our land adjoining; and brother Jones

has purchased a land claim which is 150 or more acres, near our lands, and has entrusted it to my care for a gift to the Welsh. We intend to build a meetinghouse on it, as soon as we can; and I think that will not be long, for the hard part of our work is over; our wheat harvest is past, all of it under cover. I wish for you to remember me to the Saints in general. All the Welsh Saints here greet you, and they would be delighted to see a shipload coming across next spring. If they can get as much as £7 each, they can come over here; and if they cannot go further, they will have in three years, or two perhaps, enough oxen and cattle to go ahead. I am sure of this, for some in this company who had not a penny when they landed here have cattle and sheep now; in fact, I know of no family in this country who has not a cow or two. I am in a hurry, and I end by wishing for the gracious Lord to bless you and your family, and all the Saints who are under your care.

Yours, &c.,

WILLIAM MORGAN.

P. S.—Brother Jones wishes for you to send Abel Evans with the next company, if you can spare him. You shall hear from me again soon. I would be glad to receive an answer to this letter and some information about my sister Anne. Brother Jones is improving in his health, and sister Jones and the child are quite well.—Seven pounds I said would be enough for one to come over; think of those who can spend £14, yes, £28, if they choose, without taking many steps in the streets of Liverpool. And if one or more will overspend their money, I hope that no one will blame me for saying that £7 is enough. You shall yet hear in greater detail concerning the prices of things on the journey and the prices of the provisions which will be necessary. You can expect that within a month, or earlier perhaps.

AMERICAN NEWS.

ALL the news from Salt Lake, Council Bluffs, &c., is more pleasant than ever, and the intentions of God are being revealed all the time. We would be pleased to have space to publish in full what we have read this month concerning the Saints in the

above places; but the size of our publication allows us to give but a short summary of everything, and we must undo some of our work in order to find space for that.

We have seen correspondence in the "Liverpool Mercury," giving an excellent description of Salt Lake City, by one of the men of the world who has been there. He says that hosts of gold seekers pass through this city on their journey, who are amazed to find such a flourishing establishment in such an isolated place, and the product of only a few months. Having journeyed through so much desert, great was their surprise to come suddenly and unexpectedly to such a new paradise of a valley, where there were large roads, of some miles, opening before them, speckled with thousands of houses, and gardens and broad fields around enlivening the view. In vain did they look for bars, merchants and craftsmen's shops, barbers, &c.; because they understood at once that there was no need for bars there, and although there is almost every class of craftsman in the place, yet no one had the time to place his sign above his door, and it was found that all shave themselves. If the Mormons were thieves and robbers in the States, it was judged impossible that they were here, where they were so far from everyone. Somewhat in this manner is how the correspondent in question describes the Saints and the so-called "Mormon Empire." He listened to Brigham Young speaking on different subjects, which pleased him greatly; and all the listeners who gathered, some on foot, some in vehicles, and others on horseback, appeared neat and polite.

The latest reports from the Valley in the "Frontier Guardian," dated September 3, describe all the crops in excellent condition, and that many of the gold seekers are constantly being baptized, and that all the Indians are friendly and eager to be taught and civilized. The Saints make good bargains with the gold seekers, who give three heavy wagons together in exchange for one light one, with a pair of oxen perhaps in the bargain. Many things can be bought there for much less than in St. Louis. It is said that many of the Indians have suffered from cholera.

We also had the pleasure of reading letters from Apostles G. A. Smith and E. T. Benson, who write from the Camp of Israel, one when they were 208 miles from Council Bluffs, and the other when they were 72 miles from Salt Lake. The camp is

proceeding very comfortably, and under the guidance of the other brothers. We saw, among the names of other officials in the camp, the dear names of Capt. D. Jones, Thomas Jeremy, and Daniel Daniels—the first as marshal, and the other two as captains of ten. The camp is divided in two, and the Welsh are in the company of G. A. Smith; but the two companies keep close to each other all the time. The camp contains Americans, English, Welsh, Norwegians, &c., but still everyone is as one. The English are doing well, and the Welsh the same. They have everything they need, and everyone is merry and happy; in the afternoons, after tethering the animals, the camp can be heard resounding with the songs of Zion. Capt. Jones is said to understand his work, and to have performed great feats in his native land, and to have brought thence his first fruits over the great deep. The numbers of the camp are as follows:—129 wagons, 467 souls, 125 men, 23 horses, 1 mule, 4 ponies, 514 oxen, 243 cattle, 70 other animals, 100 sheep, 12 pigs, 74 chickens, 22 cats, 26 dogs, 21 ducks, 4 turkeys, 2 doves; 157 rifles, 38 pistols; two weddings, two births, and no deaths. The immigrants have been frightened to a certain extent once or twice, when the animals broke loose in the middle of the night, and fled in every direction, giving much work to the watchmen and others to fetch them back. That's the time the Indians tried to steal the Saints' animals; but from now on a way will be arranged to make them more secure, by tying some within the circle of the camp, which is composed of wagons. The wagons are roofed comfortably, and beds are arranged in them for sleeping; and the watchman announces the hours of the night, taking care of the comfort and security of his brothers in the arms of sleep. It is told that Orson Spencer's company is a little ahead of them, and also very successful.

Now, we believe that we have, in a little space, given the substance of various long letters, and that the above report will be most enjoyable to our Welsh brothers and sisters, while they are longing to go to the better land. Brigham Young, in his recent epistle to the Saints in Council Bluffs, suggests that the poor be patient, for the Saints of Salt Lake in time, will become powerful enough to assist them to flee out of oppressive Babylon. Hail to the day, then!

CONFERENCE REPORTS.

ANGLESEY.

THE quarterly gathering of the above conference was held on the 14th of October, when it was unanimously approved that Elder Thomas Morgan preside over the conference. Then the president called for the representation of his conference, which contains three branches, namely Menai Bridge, Bangor, and Caernarvon, all strong in the faith, and including 7 elders, 6 priests, 3 teachers; 16 baptized during the last three months; total 58. A branch was established in Holyhead, with William Isaac as president; and David Williams was appointed to preside over Bangor, and Frederick Cross over Menai Bridge. One person was baptized during the conference, and confirmed there also. Everyone appeared decisive in favor of the faith, and to be more faithful than ever.

THOMAS MORGAN, *President*.

CARMARTHENSHIRE.

The third conference in this county was held in the Marketplace in Carmarthen on the 21st of October. When the president had opened the conference, and addressed the crowd, he called for the representation of the conference, which contained 14 branches, including 59 elders, 30 priests, 24 teachers, 17 deacons; baptized since the last conference, 119; total 585. Five new branches were organized, namely in Llansawel, with W. Thomas as president; in Pontyberem, with J. Evans as president; in St. Clears, with H. Evans as president; in Kidweli, with J. Treharn as president; and in Llansaint, with Ben. Thomas as president. Speeches were made in the different meetings, by brothers John Davis of Merthyr, Thomas Pugh, Wm. Jones, Wm. Williams, Walter Rodge, John Evans, and Ben. Jones, &c. There was a great number of listeners, and everyone polite and attentive. The Mayor of the town was thanked, as well as other gentlemen, for their kindness. It was decided that the next conference is to be in Llanelli. The president spoke of the necessity that every Saint should have in his possession the SCRIPTURAL TREASURY, that book over which our dear brother Capt. D. Jones lost much sleep to pray to the Lord to give him the guidance of his Holy Spirit, and fasted as well, with the purpose that the Saints would not fall into darkness. And if this book were in the possession of the Saints, the officials would have less work teaching them. He advised all the Saints to make every effort in their power to get hold of this valuable book as soon as possible. So the conference was brought to a close, and every honest-hearted person was pleased.

H. WILLIAMS, *President*.

PEMBROKESHIRE.

The above conference was held in Haverfordwest on the 4th and 5th of November; and ten branches were represented, including 15 elders,

12 priests, 6 teachers, and 3 deacons; baptized since the conference held in July, 74; the total, 159. The different meetings were addressed by the President, and by brother Wm. Phillips of Merthyr, and various other brothers. The inhabitants of Haverfordwest behaved this time most indecently, gathering only to riot. Apparently this was their revenge, because some of them had been heavily fined for trying to drown one of the Saints' priests, who had baptized someone, on his own wish, who died then of cholera after that. On the whole, quite a good conference was had, and everyone appeared determined.

J. MORRIS, *President*.

DENBIGHSHIRE.

The Denbighshire conference was held on the 21st of October, and in it were represented three branches, including 8 elders, 9 priests, 5 teachers, and 4 deacons; since the last conference 26 were baptized; total, 109. Called to offices, 1 elder, 2 priests, 1 teacher, and 1 deacon. A branch was established in Denbigh, with brother Wm. Parry as President.

JOHN PARRY, *President*.

MONMOUTHSHIRE.

The above conference was held on the 21st of October in the Hall of the Greyhound Inn, Nantyglo, when 18 branches were represented, including 78 elders, 18 priests, 27 teachers, and 23 deacons; since the previous conference 172 were baptized; total, 692. One new branch was established, and various people were called to offices. The great hall was filled to the brim with Saints and listeners throughout the different meetings. The powerful acts of the Spirit of the Lord were observed more than in any previous conference in Monmouthshire. We got much pleasure from listening to President Phillips teaching us about the deep things of God.

THOS. GILES, *President*.

MERIONETHSHIRE.

The Merionethshire conference was held in Machynlleth on the 4th of November, where the Ffestiniog, Harlech, Machynlleth, Llanbryn-mair, and Towyn branches were represented, including 12 elders, 5 priests, 2 teachers, and 1 deacon; 6 baptized; total 63. Several preached on the occasion.

ELIEZER EDWARDS, *President*.

EAST GLAMORGAN CONFERENCE.

The quarterly gathering pertaining to the above conference was held on the 28th of October last, in the Cymreigyddion Hall, Merthyr. Everyone gathered at ten in the morning, when the President addressed the meeting concerning the purpose of coming together. He expounded most effectively on the unity of the body of Christ. Afterwards he called for the representation of the branches, which are twenty in number, including 124 elders,

83 priests, 95 teachers, and 39 deacons; since the last gathering, 332 were baptized; total 2326. The President noted the wisdom of not calling more officials than are truly needed. Then when the secretary had addressed the crowd in English concerning the kingdom of God, the meeting was adjourned until the afternoon, when for the most part the time was spent teaching the Saints by the President. Then, a few officials having been called, the secretary was called upon to address the crowd, which he did on the subject of "the salt of the earth." At six, the President, Wm. Evans from Rhymni, Geo. Byewater, Thos. Pugh, Phillip Seix, Thos. Giles, John Jones from Gellifaelog, and John Jones from Brecknockshire, all spoke. It was decided to approve the Presidency of Brigham Young, and his counselors, the twelve, Capt. Jones, and Wm. Phillips and his counselors, &c. An excellent conference was had, and the congregation was somewhat more in number than usual. Between every speech, the audience was entertained by Welsh and English singers, in a most impressive manner; and the singing doubtlessly did as much good around it as anything else. Everyone who is thinking of emigrating was warned to prepare quickly.

WM. PHILLIPS, *President*.

MISCELLANEOUS.

A WONDER.—One man close to Cardiff said that he had heard as many as twelve Saints, all preaching the same thing!

THE HEAVENLY WONDERS OF THE INDEPENDENTS.—In the neighborhood of Brynmawr recently, a learned man was preaching about the wonders of the heavens, which caused surprise and sobriety throughout the whole congregation. He said that the first wonder in heaven would be seeing some there he would not think of; the second would be failing to see some he thought would be there; and the third, and the greatest of them all, would be to see himself there!!—T. G.

THE CHAOS OF THE BAPTISTS.—Many have come to this denomination recently, from those who were persuaded by the Cholera; and they were received as members as follows:—Some by having the minister lay his hands upon them; others without the laying on of hands; and others still, by the right hand of society!—T. G.

DISAPPOINTMENT OF A DREAM.—Some fuller dreamed that he had got hold of a bottle of *gin*; and in his great haste looking for a vessel to get warm water, he hit his foot against the pot so that he awoke from his sleepwalking; and, Oh, such disappointment did he get! for he shouted out, "Oh, that I did not drink it when I first got it."—T. H.

MISER.—A rural miser wanted to hear the parish priest preaching, and also to shepherd on the mountain, so as not to pay anyone else; and for the purpose of performing the two tasks, he bought a telescope to pull the church closer to him, so that he could hear the sermon, and shepherd also.—T. H.

ZION'S TRUMPET,

OR

Star of the Saints.

NO. 12.]

DECEMBER, 1849.

[VOL. I.

"SOUND DOCTRINE."

"For the time will come when they will not endure SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 TIM. IV, 3.

WHERE can "*sound* doctrine" be obtained? There are plenty of other doctrines about us. We might think that some get it occasionally; but with searching, some Arminian or Calvinist hears his own doctrine, and calls it sound. The doctrine of Jesus Christ and his apostles was a sound doctrine; but there has been a large amount of time since then, and perhaps it is difficult to get hold of it. However, the world is not so large, that if there is a sound doctrine in it, it cannot be found. But before making any sort of quest for it, we should have its characteristics first; and having found its characteristics correctly, it will be quite easy to obtain it, wherever it is. No one should worry where it is, nor by what name; because finding it is the burden of our quest. By its characteristics it is known; and all its characteristics can be seen in the New Testament, which is considered the standard by every party who professes "*sound doctrine*." The time will come, unless it has already come, when sound doctrine will not be endured; but that will not be a hindrance, rather a help, to obtain it.

Now, we may show what sound doctrine was in the time of Christ and the apostles; and what was sound doctrine then should be sound doctrine still. It is not possible for what was considered

sound formerly to be unsound now: what is sound continues to be so still. Everything that Jesus Christ uttered is sure to be sound doctrine. One thing that he uttered was this:—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that *believe*; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi, 15-18). That is sound doctrine, says everyone; but who preaches it, and can endure it? Is there some denomination that teaches thus, apart from the Latter-day Saints? No, not one. Whoever says that the signs are not to follow those who believe, says also that Christ's doctrine is not sound; and whoever asserts that signs are not needed now asserts also in a way that faith and baptism are not needed either; because whoever can delete one part of the commission can delete the whole. Again, another thing that Christ said was that heaven and earth would pass away before anything he said would cease: that is also sound doctrine, which is admitted by many in word, but is denied in deed. Another notable thing said by our Lord is that which is seen in John iii, 5, namely, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." That again is sound doctrine, showing the indispensable necessity of baptism of water and baptism of the Holy Ghost, before one can enter into the kingdom. Furthermore, Peter preached a sound enough doctrine on the day of Pentecost, when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and your children, and to ALL that are afar off, even as many as the Lord our God shall call" (Acts ii, 38-39). It is seen that baptism for the remission of sins, and a promise of the Holy Ghost for everyone in general, was the doctrine of Peter, and not something else. The laying on of hands of apostles or elders was to convey that Spirit to those being baptized; see Acts viii, 14-19, and xix, 6. That is again sound doctrine. Sound doctrine also was a description of the Holy Ghost as something that *filled* houses and persons (Acts ii, 1-4), and brought to mind

what has passed, and expresses things to come. Before the Spirit fills something it must be material and tangible; because “the *manifestation* of the Spirit is given to every man to profit withal” (1 Cor xii, 7), which is again sound doctrine. The purpose of the manifestation of the Spirit is so that everyone may say that Christ is the Lord (ver. 3), and thereby know him, to have eternal life; because “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” This again, like the other statements, is sound doctrine; and if someone wants proof, let him do according to another doctrine of Jesus Christ, namely—“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John vii, 17). Aside from all these things, we shall see that the following sayings of Paul are sound doctrine also, namely—“Desire spiritual gifts;” “forbid not to speak with tongues;” and “despise not prophesyings.” And to top it off, the same apostle says, “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing” (1 Tim. vi, 3, 4); and Paul says also, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. i, 8). By now, everyone knows what sort of thing is sound doctrine, so that there is now no reason to be mistaken about it.

The next thing, having obtained the characteristics of sound doctrine, is to insist on knowing what party preaches it these days. It is easy enough to know that, without going out of Wales. Follow some of the preachers of the Latter-day Saints to different churches and chapels of the country, to see if they can be seen there enduring and saying, like Jesus Christ and his apostles, that the signs are to follow the believers, and that it is everyone’s duty to desire spiritual gifts, and not to forbid speaking with tongues, not to despise prophesyings; nor to preach other than what Paul and his brothers preached! Soon proof will be obtained of the complete fulfillment of Paul’s prophecy, which says, “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” How literally this is

being fulfilled these days! It is generally admitted that the Saints *profess* the same *doctrines* as the apostles, if their miracles are a little different; and for that reason, the sectarians of the country, and not the Saints, are the ones that “do not endure sound doctrine.” To have firmer proof that it is they, we can look at how they “after their own lusts heap to *themselves* teachers, having itching ears,” and how they are unable to endure those words that Christ and the apostles spoke. The churches, generally, heap their teachers, exactly the same way as if a number of uneducated children were seen to choose schoolmasters to teach them, according to their own lusts, and without the permission of their parents, because they have got bored with the old way, and have chosen teachers who can tell fables! That’s the picture perfectly. What are the believers of the country but children needing to be taught? What are the reverends but teachers or schoolmasters? And what are the “callings” in the chapels, but children “heaping to themselves teachers,” and that after their own lusts? Whichever teacher pleases these children’s ears with his Arminian, Fullerman, Calvinist, Baptist, and Mormon stories, he is chosen and employed by them immediately, without consulting the Father above (or if they consult him, they do not wait for an answer); and then, if he does not continue to please their itching ears, they turn him away, and choose a new teller of fables! Is this not the truth about the chapels of the country? If otherwise, we would love to hear. How different for the former-day Saints, and the Latter-day Saints! It is not the children of God who choose their teachers, nor the teachers who choose themselves; but every teacher must wait to be called as was Aaron. “Ye have not chosen me,” said Christ to the twelve, “but I have chosen you, and ordained you” (John xv, 16). Thus also, Paul ordered Titus to stay in Crete, to choose elders or teachers to teach them (Tit. i, 5); because Paul knew that the churches were not wise enough to choose their own teachers, and ordain them; but they could raise their hands to show their approval of the choice of president Titus and his fellow officials. That is the arrangement of the Latter-day Saints as well; the common members, were they a thousand together, have not the right to call so much as one deacon. Such is the difference between the wisdom of God, and that of men.

Now, who has not seen by whom sound doctrine is preached? Its characteristics have been clearly shown, so that everyone who hears the words of Christ and his apostles being recited can decide that he is hearing "sound doctrine," which he needs. Therefore, let the preachers of sound doctrine be obeyed, and let the "form of godliness" be left behind, to have "its power;" and let no children heap teachers after their own lusts, lest they be found "always teaching, and unable to come to a knowledge of the truth at any time."

THE IMMUTABILITY OF GOD.

WHOEVER denies the immutability of God in words is considered by people generally as a great sinner, and deserving of the fire of hell; while on the other hand, they in turn deny his immutability, if not with their words, then with their actions and behavior. It is not only the pagan world that is guilty of this; but, alas, many of those who name themselves with Jacob's God are like that as well. "That," says someone, "is difficult work to prove." No, say I; and to prove that, we shall go to the law, and to the evidence, and we shall hold the profession of such in their faces; and if they are not in agreement with them, "that is because they have no light in them." If we ask the old believers who are most learned and pedantic in their opinion about God, what sort of God is he, their answer would be that "he is an immutable God;—the same from eternity to eternity, without change or the shadow of transformation belonging to his greatness,—the same yesterday, today, and forever." Now, who can speak against a profession like that? No one, if it is from the heart, and in deed; because it is in accordance with the profession of godly men, angels, cherubim and seraphim; and in accordance also with the depiction we get of his immutability in the divine truth. But the point is, do we profess in the same way, in thought, word, and action? It is true that men profess with their mouths that God is immutable, and that he has fulfilled, and will fulfill all his promises in every age and dispensation,—as blessings, and as curses. They believe that if Noah had refused to make the ark according to the picture God gave to him, in length, breadth, and height; and if he chose some place to put the window, apart from the place ordered by God, he would be a transgressor before

God, and thus be under the wrath of God; and that he and his family would be annihilated in the same way as the other antediluvians. Otherwise, that would prove God mutable; and that man's plan is better than his.

It is clear that numerous believers of the land of the Bibles claim that they believe unshakeably in the immutability of the great God. They assert that they believe so, and that that belief is in accordance with the scripture of the truth, by bringing biblical examples of his immutability. They say that God has punished the sin of the antediluvians, and has continued to punish them in Israel, and therefore he is immutable in that. And as truly as he has punished it in those, he is sure to punish it in all his adherents, for their disobedience, until the end of time. God rewarded virtue, and obedience to his ordinances, in the "old world" earlier; and he has continued to do that until the present. "And as it was in the beginning (they say) it is now, and it will always be forever and ever." They say that God has sent his Son to the world to save sinners, and that "he is the way of truth and life"; but the main point is, do they behave appropriately with these claims? They say (with Christ) that "the way of life is a narrow way"; but seriously, do they not make it a broad way? They admit easily that Christ spoke words similar to these:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If we asked them whether belief or baptism is the first duty of man, some would answer in Christ's words, "he that believeth and is baptized shall be saved," putting the belief before the baptism; while the rest place the belief after the baptism. And therefore one of the parties is bound to make God mutable in that. If they are asked, did Jesus give any promises to the believers? "Yes," they say, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover." What if some of the disciples told Christ that they were not supposed to follow the believers, but to follow the apostles? Doubtless they would be severely punished by him, for trying to make him a liar.

Now, here is a fair opportunity for everyone to see if they believe that God is immutable or not, since we do not have any account that Christ made another plan, or ordered his servants to

perform it either; and had he done that, we could prove him mutable. Now, if we ask hundreds of the old believers of Wales, who believe that God is immutable, whether they have obeyed the ordinances that Christ laid down, many will answer that they have from a very early age, and they will say that they were baptized as babies, before they were able to believe; and they will be satisfied with that. Now, it will be seen that they either believe that God has changed his mind since the time he established his church, or that the traditions of the fathers are better, in being satisfied with baptism first, instead of believing first, as Jesus said, "he that believeth and is baptized, &c." Again, if we were to ask them whether they were *born* of the water, the answer we would get would be that a "sign" is enough. This shows once again that they believe in a mutable God: they believe that there is only need for a *part* of a man to be born of the water now, where it was necessary formerly for *the whole* man to be born of the water. And if we were to ask them whether they accepted the fulfillment of God's promises through the reception of the Holy Ghost in its different acts? "O no, no," they say, in surprise and horror; "we do not expect it." Ha, friends, "not expecting it," is it, and you believe in an immutable God, He who said—"and they shall *follow* them that *believe*!" And are you not among those who believe the gospel? if you do not expect it, you must consider yourselves unbelievers; or then, you believe that God has changed, and has taken back all his promises! "We believe," they say, "that God puts the Holy Ghost in a mysterious way in the heart." Worse still, then; was it not enough for you to believe that the Father and the Son have changed, but you insist that the Holy Ghost has changed as well! The Holy Ghost that was formerly able to descend like a strong rushing wind, causing men to speak with diverse tongues like unto fire, and the fears of its receivers would be driven away by the strength and the great certainty that went with it;—that, you say, now descends in a mysterious way into the heart!! Oh, dear me, do you think that the Spirit of God is like a man? that old age and frailty catches him? that he is manly in his youth? but that he has now grown old, that a grasshopper is a burden to him? that it cannot now be in strength and in great certainty; but rather is feeble, and works in a *mysterious* way in the heart! A strange sort of transformation, is it not, in three persons who were formerly firm in strength,

wondrous in wisdom and glory, raising their word above their whole name, immutable, and without a shadow of deviation! If the traditional religions of our fathers were true, Oh, such disappointment the prophets and apostles would have, those who established him as a just, holy, and good God; "the same yesterday, today, and forever." But thanks be, behold truthful men, yes, hundreds of thousands of them on earth now, who can testify truthfully and in simplicity of heart that God the Father, the Son, and the Holy Ghost, are immutable; and that this evidence has been obtained through obedience to the ordinances that were established by Jesus, sent by the Father, and through the acceptance of the Holy Ghost in strength as before. And now, the true wish of my soul, and the desire of my heart, is to see my fellow men obeying the same conditions, so that they may have knowledge of the same truth. Amen.

How can we know that God and his word are one,
Unless we get his Spirit, as he himself said.

Georgetown.

T. HARRIS.

COUNSELS TO THE EMIGRANTS.

BEFORE our brethren sail to the Atlantic Ocean, we shall take the opportunity to give them a little advice for their benefit. They should foster much patience and long suffering, and also enough trust in the promises of their God, remembering that he who is to lead them and preside over them is his servant, and has been called according to the rules to teach and guide the Saints in everything. To fail to obey the orders of God's servant sent by him is to fail to obey God himself. When mishaps and oppositions come to meet them on their journey, and things turn out against expectations, they should at that time look back and try to remember if they have had proof of the truth of their religion; and if they have, they should remember how they got proof, if it was through faith in the servants of God. Then, having made certain of that, they should increase their faith again, and understand that after the action of faith, one comes to understand that everything that appears to be in opposition is all right. They should all pray and watch all the time, particularly for the one who will be leading them. They should listen to no one before him; because that is how failure enters in.

The emigrants should also be sensible in temporal matters. They are emigrating to a country that is completely different from Wales; and as a result, it is necessary for them to prepare everything necessary for their journey there. Many things have been noted by our dear brother Jones in the "Prophet," and by us in the TRUMPET; and so, all we shall do now is to note the things that have been noted before. Everyone will understand that every kind of work of smiths, smelters, &c., is much more expensive in New Orleans, St. Louis, and Council Bluffs, than it is here; and as a result the emigrants had better take every kind of steel and iron tools with them from this country, since they will not cost anything to carry, except a little along the rivers. Iron plows made to be carried in a box would be cheaper by more than half here, than they could be obtained on the other side. Remember that there are not yet smithies, &c., in Salt Lake; and that the more tools of every kind that can be obtained from here, all the cheaper they will be in Zion. A trunkful of iron tools, glass, and other things, is worth next to gold in that country. It is goods that are needed there, not land nor money. Let the Saints remember not to place the things they will use on the sea with the other things, but to keep them apart, so that they will have them to hand in the ship, and so that the other boxes can be put in the vessel's *hold*, to make space for the emigrants. Strangers should not be allowed to assist the emigrants in Liverpool and New Orleans, because they are so ready to steal and charge too much for their work. There are enough Saints who can do that for them if they cannot do it themselves. Everyone should try to pay brother Pratt in gold, or in Bank of England notes. Only gold is changed in America without loss; a little must be lost in changing notes and silver; and so everyone had better change it here and take only gold with them to America. It will also be a good idea to prepare warm and light clothes, and enough *slippers* and light shoes, since they are better for walking on the grassy earth around the Bluffs. Many tin cups, cans, &c., will be needed for preparing and eating food, and for family service, rather than earthenware; and these can be obtained better in Wales than in Liverpool, if they are not too much of an inconvenience to carry. Everyone should strive to judge for himself in things like this.

We have not received accurate information about the time of the emigration yet, but we think that it will not be before February. We are informed by brother Pratt that the Welsh could set out earlier if they would be willing to go with the world; but it was deemed better to wait a week or two in order to have the company of English Saints. There are only about a hundred Welsh emigrants this time, because there was only a little time to get ready. We expect a good shipload of Welsh to be ready to depart about next October; and the farmers who are eager to emigrate should prepare themselves by then.

ONE WHO WAS BORN BLIND RECEIVES HER SIGHT!

[From the "Millennial Star."]

Bristol, November 25, 1849.

DEAR PRESIDENT PRATT.—As you were so kind as to publish the letter I sent, on the 9th of last July, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians of this city, I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, "She would have got well if the Elders had not laid their hands upon her." Amongst the latter, was one would-be great man, by the name of Charles Smith (who has written a flimsy tract against the Saints), who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, "Sir, is that child blind?" And after he had examined her eyes, he said, "She is." "Well," said the mother, "she was born blind; and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see." "Well," said he, "if she does ever see, it will be a great proof." Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For

which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.

Yours in the kingdom of God,

GEORGE HALLIDAY.

P. S.—We, the father and mother of the child, do here sign our names to the above, as being true.

WILLIAM BOUNSELL,

ELIZABETH BOUNSELL.

CAN THE UNBELIEVERS COME TO THE SAINTS' MEETINGS?

FROM some letters we have received recently, it appears that there has been considerable misunderstanding within some branches with respect to this. It has been taught before, but perhaps not in print, by Capt. Jones and others, that the Saints have no right to forbid anyone from coming to their social meetings. Paul also shows in 1 Cor. xiv, 21–25, that the unbeliever and the uneducated used to come among the Saints in former times. So let it be understood by all presidents that everyone is free to attend all meetings of the Saints, if they behave decently; and if anyone, on the other hand, wants to disturb the meetings, the law of the land is there to defend us; but remember that no one is to be received as a brother except those who have printed papers with them. The unbelievers can be shown thereby that we consider them just as dear to us, although we are so different in our mode of worship. What is there in the Lord's supper and the testimonies of the Saints, that they will not attract occasionally the greatest of sinners, and turn them from the error of their ways? It is true that preaching is the main instrument of persuading the unbelievers, and not the spiritual gifts; but many honest men, however, have been persuaded in meetings like that, where the Saints testify and practice the gifts, &c. The elders have enough wisdom, if only they practice it, to carry out everything decently and in an orderly fashion, so that there will be no need to inquire every day about such things. There will be no need for the branches that are ignorant of the above matters to change anything in their manner of holding meetings, because of the presence of the world; because they will still be meetings for the Saints, and it is the Saints who are to be edified.

CELEBRATION IN SALT LAKE CITY.

ON the 24th of last July, a noteworthy celebration was held in Salt Lake City, in annual memory of the coming of Presidents Young and Kimball, with the pioneers in the Valley. The inhabitants were awoke by the firing of cannon and music, and then the musical brass band was carried through the city in two carriages, returning to the bower by seven o'clock. This is a wooden building, and is 100 feet long by 60 wide; but, for the services of the day, a canopy was extended about 100 feet from each side of the building, to accommodate the multitude at dinner.

At eight, having unfurled the national flag (65 feet in length) at the top of the Liberty Pole (104 feet high), and was saluted with the firing of six guns, the ringing of the Nauvoo bell, and the sound of music; the crowd were called together by the same instruments, while the bishops arranged each ward with their several banners. At a quarter past eight, the presidency of the stake, the twelve, and bands went to prepare the procession, at the house of Brigham Young, under the direction of Lorenzo Snow, J. M. Grant, and E. D. Richards, in the following manner:—

Horace S. Eldrige, marshal, on horseback, in military uniform.
Brass Band.

Twelve Bishops, and their banners.

Twenty-four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands; one of them carrying a beautiful banner, inscribed on it, "The Zion of the Lord."

Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders, and a wreath of white roses on their heads, each carrying the Bible and Book of Mormon; and one bearing a banner, inscribed on it "Hail to our Chieftain."

Newel K. Whitney, Bishop Thomas Bullock, Clerk.

John Smith, Patriarch.

Brigham Young. Parley P. Pratt. Charles C. Rich. Daniel Spencer.
Willard Richards. Heber C. Kimball. John Taylor.

Erastus Snow.

D. Fulmer. Willard Snow.

Twelve Bishops, carrying flags of their wards.

Twenty-four silver greys, led by Isaac Morley, Patriarch, each having a staff, painted red on the upper part, and a branch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty and Truth."

The procession started from the house at nine o'clock. The young men and young ladies sung a hymn through the street, and the cannons and the musketry roared, while the Nauvoo bell pealed forth, and the air filled with the slow strains of the brass band. On arriving at the bower, the escort was received with loud shouts, &c.; and after shouting, "Hail to the Governor of Deseret," one of the twenty-four young men came forward to the stand, presenting Brigham Young with the Declaration of Independence and the Constitution of the United States, which was read by Mr. Erastus Snow. After that everyone had the pleasure, among other things, of hearing the three groups of twenty-four singing, and the elders addressed Brigham Young on the occasion of the celebration. Then the thousands were addressed by Brigham Young, Kimball, and others, most eloquently and effectively.

The next thing was the luncheon. When the various Bishops had led their sections to the tables, about seven thousand dined sumptuously on the fruits of the earth, produced by their own hands, giving a share to the travelers and the Indians. It was a feast the like of which had never been seen, even though its partakers had seen the four corners of the earth. Everyone reveled in the enjoyment: such a thing as swearing was not heard, with nothing to disturb the unity, peace, and pleasure of the day. Afterwards, the crowd was surrounded by the bishops and their banners, the young men and ladies, and the silver greys, promenaded around, singing the songs of Zion, the bell pealing and the cannon roaring. Then, after spending considerable time reciting the loftiest toasts ever heard, along with masterful speeches, and joyous singing, the day of the celebration of the first anniversary in Salt Lake City was ended with a wish to see its like again.

Another joyous day was also spent in Council Bluffs, on the 9th of September, which was occasioned by the arrival of A. W. Babbit, Esq., from Salt Lake, with the mail bag of the United States, containing news of a good harvest in that place, and that the country had been made the state of Deseret, in hopes of having part in the Union. After walking, dining, singing, and everything else, things were ended with an entertaining and harmless dance, as many examples of that are found in the scriptures.

What shall be said, we wonder, by the illusory religions about the freedom of the children of Zion? We fear they will be declared sinners without equal because of the shouting and dancing!

FAREWELL OF THE CHILDREN OF ZION.

FRIENDS who are dear, and kindred who are close,
 And the country where we were born which is sweet to our minds;
 Despite all that we emigrate, following the order,
 To inherit another part of the world;
 We are children who were born to the kingdom of heaven,—
 The country of Wales no longer belongs to us;
 In the land of America is our inheritance,
 Because there the Lord calls his host.

 The world is to suffer diseases and plagues,
 The vials are to be poured by the angels of heaven;
 Wales must drink from its own full cup,
 And we must set out swiftly for home.
 The depths are severe, and their paths are long,—
 But thanks be that we have a Father at the helm;
 We shall give ourselves securely into his care,
 Believing that we shall be able to live together in Zion.

 Farewell to every Welshman, be he friend or foe;
 Everyone who is honest will come to follow in our tracks;
 To those we are singing not a simple farewell,
 Because we believe they will not be foolish virgins.
 Goodbye to the land of Wales! farewell, isle of Britain!
 And welcome, America, where the children of God gather,
 To raise the house of the King, and his excellent city,
 To wait for his dear Son Jesus to live.

 Adieu to old Cambria! farewell, isle of Britain!
 And hail to the country that's far in the west!
 We Saints are commanded to flee from all nations,
 And seek for a refuge and latter-day rest.
 God's words are fulfilling—his children are gather'd—
 His threaten'd great vengeance is ready at hand;
 Then speed our vessel, O Lord, on the ocean,
 That we all may hasten to Zion's fair land.

 CONFERENCE REPORTS.

CARDIGANSHIRE.

THE first gathering of the above conference was held in the Markethall, Llandysul, on the 11th of last November. It began at ten, when four branches were represented, including 10 elders, 8 priests, 3 teachers, and 2 deacons; 6 baptized in the last three months; total 60. The place was full of listeners all day. The audience was addressed in the different

meetings, by the President of Wales, H. Williams, Wm. Rees, W. Jones, David Jeremy, and B. Evans.

They were listened to attentively, and the crowd behaved honorably. Good signs for future success.—Alfred Clark, President; James James, Scribe.

WEST GLAMORGAN CONFERENCE.

The third gathering of the above conference was held on the 18th of November, in Tradeshall, Swansea. Having begun at ten, the representation of the conference was called, as follows:—17 branches, 55 elders, 31 priests, 25 teachers, and 13 deacons; 52 baptized since the last conference. The audiences were addressed by brothers W. Phillips, Thos. Pugh, William Rees, E. Williams, and John Price. It was unanimously decided that all members and officials of this branch were to adhere to the teaching of President Phillips and his counselors from now on. Unusually good meetings were held.—Thomas Pugh, President, W. Sibbs, Secretary.

FLINTSHIRE.

The above conference was held in Mold, on the 11th of November, in a place belonging to the Black Lion hotel. The conference was found to contain 10 elders, 7 priests, 2 teachers, and 1 deacon; 3 baptized; total 64. Four were called to offices, and Robert Jones, Bagillt, was chosen to be counselor to John Davies. Those present were addressed in Welsh and English, by brothers Abel Evans, John Davies, John James, and others; and the day was spent warmly in the Spirit.—John Davies, President; Thos. Green, Scribe.

EAST WALES CONFERENCE.

The above conference was held on the 11th of November in Newport. Represented were 23 elders, 14 priests, 12 teachers, and 4 deacons; 40 baptized since the last conference; total 363.—William Henshaw, President.

MISCELLANEOUS.

DISCOVERY OF AN ANCIENT CITY.—Mr. Squier, surveyor of the United States for Middle America, has found the ruins of another ancient city there, buried, or the next best thing to that, under a forest, about 150 miles from Seon. He describes the ruins as far exceeding those of Palenque in architectural excellence. There is more evidence of the truth of the Book of Mormon.

A SPECIAL BAPTISM.—On the 7th of last October, the Rev. Daniel Evans, Nazareth, in Carmarthenshire, baptized a man in Pontyates river, by going to the edge of the river, and raising water with his hand, and pouring it on the forehead of the baptized!! What could betray the

sprinkler more than leaving the convenient basin to go to get the drop with the hand from the river?

POLYGAMY.—We read recently in a journal that every young man in Salt Lake possesses about twenty wives each, and the old people about ten each! Such news is strange. I wonder if it rains wives there. Or does the majority choose to be without one, so that a few can be sated with excess?

TRIBULATIONS OF IMMIGRANTS FOR GOLD.—An American paper, namely the *Traveller*, says that the tribulations of the above immigrants are very severe, particularly for their wives and children. Some had to eat the flesh of their mules to keep from starving, and others who were further back had to die in sight of the bones of those who had died previously. The Saints, while journeying in a more organized fashion, and under better leadership, avoid all such hardships, and reach their city safely.

A VISION.—One sister with the Independents in Bethesda, Merthyr, while taking communion recently, happened to see Jesus Christ in the bottom of the cup!—J. R.

A MARVEL.—In a letter from Salt Lake City, we are informed that the crickets have not damaged the crops this year, as they normally do; but that many thousands of seagulls have come there early in the spring, and made war on the crickets, and defeated them, so that there is now not one of them to be seen in the place. The seagulls were seen every morning flying for miles from the Lake to look for the crickets; and the most remarkable thing was that they did not live on them, but threw them up whole, and so continued to swallow them and vomit them all day, returning to the Lake every evening to rest. So similar to the miracle of the quail in the camp of the Israelites in former times.

SERMON AGAINST THE SAINTS.—A zealous Baptist was preaching against the Saints, from I Cor. xiii, 8. He often shouted in his sermon, "Prophecies at an end, tongues finished, and knowledge disappeared, dear friends." At the end of the meeting, the old deacon offered him a shilling, "Well," said the reverend, "you are the first one to offer me a shilling for that." "What do you usually get for it?" said the deacon. "A crown," said the other. Then the deacon asked if he was sure of that. "Yes, I know that," answered the reverend. "Well, I see now," said the deacon, "that knowledge has not disappeared, as you insisted we believe before."—T. H.

THE PARROT AND THE BOATMAN.

"A hundred pounds for a boat!" said a parrot about to drown;
And a boatman came to save it in time.
After taking the parrot to the king who owned it,
The boatman argued for the "hundred pounds" he had heard.
"You may have," said he, "whatever the bird says;"
And it shouted, "Give the oaf a groat!"

WRAPPERS

“COME OUT OF HER,
(NAMELY BABYLON) MY PEOPLE.”

ZION'S TRUMPET,

OR

Star of the Saints.

VOL. I.]

JANUARY, 1849.

[PRICE 2*p*.

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C A R M A R T H E N :


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ALSO FOR SALE


By the Saints generally, and many Booksellers,
throughout the South and the North.


1849.

TO OUR CORRESPONDENTS.

 We wish to inform our correspondent D. Williams that it is by working in the “clay vessels” of the servants of God that the Holy Ghost “convinces the world of sin.” They speak under the guidance of the Spirit, which imparts wisdom to them to convince the world. If the Spirit convinced on its own, preachers would be entirely unnecessary, and prayers for their success would be even more unnecessary than that. The world cannot receive the Spirit of God; but it can, if it wishes, receive a sermon under its guidance; and that which it receives in this manner is the only means of convincing it.

 We can hardly believe the story from Llanelli, that the Baptist church in Felinfoel has obliged the Rev. D. Jones to administer the ordinance of the laying on of hands after baptizing; for we understand that Mr. Jones has, of late, written fervently against that. We find it difficult to believe that an elderly minister such as he, would bow to the will of those whom he teaches, before the will of Him who sent him (?) to them. That would be the flock teaching the pastor. Perhaps, little by little, they would teach him to promise the spiritual gifts!

 A certain Iorwerth, inside the bush, asks why Capt. Jones does not review the observations by an Observer from the North on the “Spiritual Gifts” that are in the Star of Gomer. He can also ask Mr. Gomer if he will open his unbiased publication to that, so that the same readers can see the two sides. If he will, there are plenty who can review them besides Capt. Jones, for he has other work at the present time. If Mr. Gomer refuses, as we believe he will, we shall do our best to write a little on the subject in the TRUMPET, for the Observer is a lad whom we know well.

 There is no need for us to publish the writing of J. T. about the man who reportedly lay down as if dead in Newport, a while ago, and two Mormon prophets who were proved deceivers by pretending to raise him from the dead; for everyone knows that that story has followed the Saints to every corner of the country ever since they first came to Wales, and before that in England, except that the name of the place is changed. If anyone can name these three tricksters for us, and the house where they were, they shall have the pleasure of hearing us deliver them to Satan.

☞ There are several writings in our possession left to us in the will of the late PROPHET; these we shall use in their turn and according to their merit.

☞ There is some booklet called "Life in the Far West," which gives a story of polygamy among the Saints in America, and that one of them has forty wives! This, of course, is as true as the story of "old Joe Smith" walking on the water, or the one in which he was seen by a relative of Job from Panteg taking the form of a dove as big as a horse, to imitate the Holy Ghost descending on the baptized. What will be considered TOO untruthful for the publications and pulpits of our country?

☞ Our Conference reports will be given quite briefly from now on, as in the "Star," in order to have space for more interesting things; and let no one follow the bad example seen in this number.

☞ The calls among the Saints for Hymns are a sign that they are "comfortable with them." We hope they will continue to be so for a while yet, and they shall learn from us when they shall have a book for "singing psalms."

☞ We do not know if we have read some of the lines in the three following verses or not; we shall leave our readers to judge their originality. "Each one should be sure in his own mind," whether he is reciting another's work, or is himself composing when he writes.

The kingdom of the Anti-Christ is weakening,
Its head and arm are but fragile;
The small stone shall come as a large mountain,
The idols will fall completely to the floor.

Babylon is truly shaking,
She is bound to fall before long;
Oh, Lord, hasten, rend the veil,
May pure Zion lead throughout the world.

The seventh day and the seventh hour,
Are drawing nigh to great Babylon;
Her walls will fall one by one,
Before the gospel of the Son of Man.

W. H.

☞ Until we move to Merthyr, send letters to us in this way— "John Davis, Printer, Priory-street, Carmarthen."

TO OUR DISTRIBUTORS.

WE beseech every Conference President, when he receives the bundle for his county from us, to be sure to send the bundle for each Branch with someone from the Council, or some other way he thinks best; and let the President of each Branch give the bundle to the Distributor he may choose in the church, for him to distribute, and place others who are on the Lists to assist him, if need be. Then let the Distributor be paid by everyone each month, so that he can settle his accounts before the church every three months, and so that he can give the money and the numbers of copies the Branch President has on hand, so that he without delay can furnish them to the Conference President, so that he then can send them to us with the money of all the branches, and their accounts. We will acknowledge the receipt of the various sums on the wrapper of the TRUMPET, as we receive them. Our Publication will appear regularly at the end of each month, after we have moved, and it can be known in each Council when to call for the bundles, so that they can be in each place punctually. How easy this can work, once we learn the way. It is necessary for everyone to cooperate faithfully in this, so that we can cheerfully give our accounting to those who request it; for we will not be without great responsibility.

Let information be sent to us soon as to how many can be received during the year in each place, so that we can print the necessary number; and let everyone strive to increase the circulation, and distribute the same quantity each month, so that no copies are left over, unaccounted for.

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TO OUR CORRESPONDENTS.

-  We do not expect to hear from our brother Capt. Jones himself, about the departure from Wales, until we hear that they have landed in New Orleans; but we have heard reports from others that the entire company has reached Liverpool in good health and spirits, and that they have sailed from there, in the company of several hundreds of Englishmen, on the 21st of this month. May their "Father be at the helm," and give to them a fair wind, until they reach port safely. In the meantime, we shall turn a deaf ear to the thousand-but-one absurd stories purporting that Capt. Jones has fled, and is in jail—that the Saints have returned, &c. That's "solid error" for you, isn't it?
-  The question of D. D. about re-baptizing, is answered at the beginning of this issue.
-  We inform T. E. that plenty of licenses for preaching and for chapels, will be available from us in Merthyr, as we will be printing some very soon.
-  All branches need to wait patiently for the Church Book, for its production requires a great deal of cost and effort.
-  We think it best for elder T——, to refrain from giving doctrine that is too deep for the world; let him teach them faith, repentance, baptism, the laying on of hands, &c. They will be convinced by nothing else.
-  We would like for writers of testimonies to be brief, and to so indicate if the bearer of testimony is well known, and if he has something that is edifying for our readers in general.
-  We wish to announce that Thomas Pugh presides over the lower parts of the Glamorgan Conference, and that it is he who receives all orders, and money, for books in those areas. His address is "Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath."
-  It is the president of each Conference that is to receive orders for books within his county, and not we. Therefore, let each President send his address to the TRUMPET.
-  All correspondence and letters are to be sent to the Main Council, after the 20th of March, to "John Davis, Printer, Georgetown, Merthyr Tydfil."

DETHRONING OF THE POPE.

A LETTER from Italy gives us the following important account:—“Yesterday (Dec. 29), at sunset, St. Angelo Castle, by the releasing of 110 large missiles, it was announced to the world that the authority that had ruled over Rome for 1048 years, had come to an end; and that a new government is to be called into existence by a mandate of all the people, assembled in a group of representatives, called together by a common vote. The bell of the Capitol, which was rung only at the death of the Pope, was heard resounding in earnest. On the 24th of November (namely the exact same night the present Pope fled), in the year 800, Charlemagne came to Rome, to be crowned on Christmas day, by Leo III., and to establish the sovereignty of the Pope, according to the plan of Pepin. That establishment, which was the mainstay of the European government and learning over the following eight centuries, was disturbed occasionally,—and in our own times, the Papal office has fallen to just a spiritual office twice, namely in the time of Pious VI. and VII.; but those happenings were caused by exterior circumstances; Popery was still strong and respected in the Roman States; but now the disestablishment has arisen from within, and this is the first time ever that the Romans themselves have proclaimed that no Pope or priest will hold royal authority in the city of Rome.”

The Pope remains in Gaeta, surrounded by his Cardinals, and some of the neighboring aristocrats pay him an occasional visit. It is said that he continues to threaten to excommunicate all Italians, but that has no effect on them. The son of Lucien Bonaparte has the highest authority in Rome at present. Quite a strange family of reformers is the family of the Bonapartes.—*Star*.

 FOREIGN NEWS.

RECENT accounts from France report that Prince Louis Napoleon Bonaparte has been chosen as the first President of the Democratic government; and that the present Senate is soon to be abolished, and the new one is to open in May. The Elected Government of Rome is inviting all the states of Italy to join with them in their democratic government.

TO OUR DISTRIBUTORS.—(SO AS NOT TO FORGET.)

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TO OUR CORRESPONDENTS, &c.


 Every President should read the TRUMPET for himself the first thing after receiving it, so that he will know what pertains to him, so that he will not say afterwards that he is unaware of something that was in it.

 We are sending our quarterly bills to our Chief Distributors with this Issue, trusting in their faithfulness to fulfill their promises, so that we can pay our way to everyone, and serve our nation in a godfearing manner.

 We would like to call the attention of all the Conference Presidents, and Branch Presidents in Glamorgan, to their decision in the Glamorgan Conference (see TRUMPET, pg. 20), with respect to supporting the High Council, where so many strangers are calling, which, together with the large size of brother Phillips's family, makes for a great expense. The last counsel of our dear Capt. Jones, was to put this again before the brethren.

 Because two bundles of the "Stars," and other English books, have gone out from Merthyr unbeknownst, we beg our subscribers to bear with us, until they can be found.

 Our poetical friends had best rhyme with respect to the "patience of Job," until they all come sufficiently patient to stand before the court of the Editor; for he sentences one bit to six months in prison, and another to a year; he sentences many to be beheaded, but the majority to be burned. Our own court at present is full of poetical prisoners, receiving their sentencing. We advise everyone not to come before us with tongues too *long*, nor with an excess of *waste* words.

 What difference does it make to "Tomos," or us, if the Rev. J. T. Jones, Carmarthen, has printed ballads against the Saints, without putting his name on them? It is true that there is a fine for that, but it is not the job of the Saints, we hope, to inform the authorities. The Rev. Evan Griffiths, Swansea, was not the least bit ashamed to see his name on another song against the Saints; and we do not know why the reverends unknown to us are ashamed to put their names as authors on such splendid songs as these.

☞ We counsel the Saints everywhere not to receive the man from Aberystwyth, who is a book salesman, before he receives a letter of recommendation from us.

☞ We wish to announce that Thomas Pugh is a delegate for the lower part of the Glamorgan Conference, and that it is he who is to receive all orders, and money, for books in those parts. His address is "Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath."

☞ The address of the President of the Carmarthenshire Conference is "Mr. Howell Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen."

☞ The President of every Conference is to receive orders for books within his county, and not we. Let every President, therefore, send his address to the TRUMPET.

☞ All correspondence and letters to the Main Council, should be sent to "John Davis, Printer, Georgetown, Merthyr Tydfil;" and we ask everyone who expects an answer to send a stamp, for we have plenty of other letters which we need to pay for.

CONFERENCES.—The Monmouth Conference will be held, at Nantyglo, on the 15th; Carmarthenshire, at Carmarthen, on the 22nd; and Pembrokeshire, at ———, on the 29th. The meetings will continue through the following day in each place, if necessary.

*** Mr. Evans should know that it is at "the end of the month," as we have said many times before, that we publish the TRUMPET, and it is not, as in many cases, dated a month in advance, rather it is dated with the month for which it reports. We have now settled in Merthyr, and from now on our Issues will come off the press on about the 25th of each month.

*** "Give us plenty of California news," says our correspondent "Dewi." He does not ask whether we have the news. The accounts in the newspapers are too untruthful, in most cases, to give them any credence. Some say that there are riots in the areas where there is the most digging for gold; and this no wonder, for all riches cause a bit of strife; but after everyone is satisfied, we shall expect an unusual peace.

TO OUR DISTRIBUTORS.—(SO AS NOT TO FORGET.)

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TO OUR CORRESPONDENTS, &c.

 We would like to hear from our able correspondent, D. ap Iago, on more popular topics.

 "W. W."—We are preparing materials for the Hymn Book, and we intend to print it right away; and we think it will be ready to come out with the June Issue, price sixpence unbound. If anyone of our dear brethren has some good new hymns, send them to us without delay.

 T. E. asks if the "holy kiss" is good to be practiced now? It was a custom that pertained to another country; but at the same time, it was connected with the church also. We think that it is better for all the Saints, in their present situations and their imperfection, to be very sparing in this practice.

 "B. T."—The officials who taught the accursed doctrine of the ineffectiveness of marriage in this country, have been excommunicated from the church, and they cannot come back without the permission of the high council in Zion.

SLAVERY.—"The *Star of Gomer*, for the present month of April, says," according to G. Davies, "that the religious denominations in the United States of America own six hundred thousand slaves! The Wesleyans have 250,000, the Baptists 226,000, the Presbyterians 80,000, and other denominations 45,000." The above believers are brethren of the Welsh and English believers, they say, and are brethren of a certain Welsh Baptist minister who said recently (like "Anti-Humbug" in the *Star* for Oct., 1848), about the Saints' emigration, as follows—"After collecting enough money to get a ship or ships to journey to California, their Head-president will sail to Cuba, or a similar place, and will sell every jack one of them as slaves." In his prophecy, he forgot that he has godly brethren in America who trade in slaves, who, probably, will give a better price to Capt. Jones for his shipful, because they are more religious and philanthropic than the buyers in Cuba. Strange how the religious Americans are better traders than their Welsh brethren, because the former trade in bodies and souls, while the latter trade only in souls!

☞ “Morgan” can get *Licenses* for preaching, and for the room, if he will but send his request to the Conference President; but there is no need to fear preaching out, until the magistrate warns him in writing to obtain a license.

☞ “T. T.”—No official who has been appointed to preside over a meeting, should on any account give his presidency to another.

☞ Every President should read the TRUMPET for himself the first thing after receiving it, so that he will know what pertains to him, so that he will not say afterwards that he is unaware of something that was in it. We know of a brother among the presidents who is blind, and he would put many of our two-eyed brethren to shame when it comes to knowing the contents of our issues.

☞ The President of every Conference is to receive orders for books within his county, and not us. Let every President, therefore, send his address to the TRUMPET.

☞ A Conference will be held in Swansea on the 6th of May.

ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:— Monmouthshire—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay-street, Carmarthen.

☞ All correspondence and letters to the First Council, should be sent to “*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil*,” and we wish to have a stamp from everyone who requests an answer.

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PAYMENTS FOR THE QUARTER ENDING IN MARCH.

WE can see from the following table which issue of the TRUMPET is received by the various distributors, together with the sum paid, and unpaid, for the last quarter.

Trumpet.	Distributors.	Paid.			Unpaid.		
100	James Ellis, Cardiff	2	13	9	0	0	0
100	J. Phillips, Pontypridd	2	7	6	0	0	0
80	Alfred Clark, Dowlais	1	16	0	0	0	0
30	Daniel Evans, Hirwaun	0	15	0	0	0	0
32	John Price, Cwmbach	0	15	6	0	0	0
100	Joseph Davies, Aberdare	2	2	6	0	11	6
25	Humphreys, Llanfabon	0	8	10	0	3	2
50	William Evans, Rhymni	0	0	0	1	15	3
42	David John, Pendaren	0	3	6	1	0	9
<i>Conferences.</i>							
300	T. Giles, Monmouth Conf.	3	7	0	3	0	11
200	T. Pugh, Glamorgan	3	12	4 1/2	0	0	0
185	Howell Williams, Carm.	0	0	0	7	3	3

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VOL. I.]

MAY, 1849.

[PRICE 2*p*.

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1849.

TO OUR CORRESPONDENTS, &C.

To the Editor of the Star of Gomer.—In response to what he asked us, in his May issue, about “Superstitions of the Saints,” we publish the following for him from the *Weekly Times*:—“Sir,—In your useful paper for the 1st of April, there appeared an account of a preacher by the name of Bayliss, who lived in Cheltenham, seducing a woman named Holder, both, it seems, professing to be members of the church of the Latter-day Saints. Permit me to say that neither of them is a member of that church. She has never been a member: he was once a member, but he was excommunicated for misbehavior two years ago, from which time he has opposed, and spoken against the Saints, who consider the recent shameful deed a crime against all laws, human and divine. By placing this in the columns of your paper, you fulfill a righteous act, and you satisfy, yours respectfully, T. BROWN.
“Bedford, April 7, 1849.”

LETTER FROM AMERICA.—We have just received a letter from New Orleans, from our dear Capt. Jones and his Saints. They have arrived safely. Our brother Jones intended it to be published in the Trumpet, but it would fill all its pages; therefore, we will have to publish it as a booklet, costing a penny or two, which will be sent out after, if not with this Issue. It contains a day-by-day account, and it will be a valuable booklet for the Saints who intend to emigrate. We also received a letter from our old fellow brother, Thos. Jeremy, previously from Llanybydder, which we will publish soon.

☞ The Saints should learn plenty of good tunes, for the Book of Hymns will soon be in their hands. The door is not yet closed for accepting new hymns composed by the Saints. If it does not come out with the next Issue, blame the letters from America.

☞ We intend to comment on Mesmerism in the next, and perhaps also on the Pipe.


☞ J. W.—It is impossible for us to include notices of Deaths in such a small publication. If we were to comment on anyone, it would be on the death of our faithful brother, Samuel Morris, president of Georgetown, at the beginning of this month.


☞ T. D.—If that certain brother exalts himself by delivering pompous utterances, and wishes to be the first everywhere, it is high time for him to be brought before the Council. He does more damage than he is worth.


☞ The correspondence of A. Evans, D. ap Iago, &c., in the next.

CONFERENCES.—The General Conference of Wales will be held outside, weather permitting, in Merthyr, on the 29th and the 30th of July, when Apostle O. Pratt is expected to be present.—The Monmouth Conference will be held in Tredegar, on the 22nd, and Carmarthen and Pembroke the same time, circumstances permitting, so the Conference Presidents can bring their accounts to the Main Conference the following week. The Presidents of the North can prepare their accounts in their councils, previous to bringing them here.

ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:—Monmouth—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthen—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen. North—Mr. Abel Evans, to Mr. F. Cross, Menai Bridge, Anglesey.

 W. T.—Oh, that we could be so blessed as to be able to say that we please everyone.

 Everyone who sends us Donations toward the Temple, keep a detailed account of them; and we shall announce in the General Conference the amounts we receive.

 Send all correspondence, and letters to the First Council, to "*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil,*" and we wish to have a stamp from everyone who requests an answer.

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50	William Evans, Rhymni	1	2	1	0	12	2
12	David John, Penydarren	1	4	3	0	0	0
<i>Conferences.</i>							
300	T. Giles, Monmouth Conf.	6	17	11	0	0	0
336	Howell Williams, Carm.	6	6	3	0	17	0

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We forgot to say in our last Issue, that Georgetown, Merthyr, and Cefn, pay monthly, and very faithfully.

✍ Faithful Branches in the various Conferences are complaining that we do not publish their numbers, as do the Branches of East Glamorgan; but it is too much work for us. The Presidents will please do that for us in their Conferences.

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TO OUR CORRESPONDENTS, &C.

✎ We have received a letter from Minersville, America, from our brother Thomas M. Richards, telling of his success there among the Welsh. He informs us that ten have been baptized there, and that the branch contains three elders, one priest, two teachers, one deacon, and ten members; and that there are good signs for success, and a great call for more officials.

“J. M.”—“Virgins” are maidens who not been corrupted as women; and such are those meant, we think, in the verse.

✎ We are sorry to report that the BOOK OF HYMNS is not entirely finished, as it was supposed to be ready to go out with this Issue. The Letters from America, together with the Cholera, kept us from finishing it earlier. We are certain it will be ready before our next Issue, and we wish to know the number of unbound copies requested, in every Conference, as close as possible, and we shall have time to know about the bound copies afterwards.

✎ J. W. asks, “Is it appropriate for a number of Saints who happened to meet in the middle of a public road in some town, to draw every one’s attention by shaking hands, talking loudly, and standing there in a cluster, until they are the subject of scorn for their enemies?” We are grateful for the question, and we answer that such behavior is not in any way appropriate. Let the Saints strive for proper behavior in all things, and not for baseness.

“Anti-Mormon.”—What if half the Saints have drowned, or have died from Cholera,—what then? Would that be the work of Capt. Jones? Could he himself have not drowned or died, like anyone else? Why is he blamed? Let our friend strive to find a bit of reason, before bothering us with another letter.

✎ Cards for the annual Tea Party are ready to send out, and brother John Jones, Nailor, Merthyr, has been appointed to distribute them. We ask, in behalf of the First Council, that all the Presidents and their Counselors do their best to sell them, and send the rest of the Cards back to John Jones, a week before the General Conference. On the shoulders of the Presidents rests the faithfulness in this, as in all other things. Tea will be served on the afternoon of the second day of the Conference, namely the 30th of July, at which time we expect to see many cheerful faces feasting together.

“T. T.”—We intend to publish the “SPIRITUAL GIFTS” as a booklet, as you wish, and it will come off the press by our next Issue, priced at two or three pence.

✎ On going to press, we received a letter informing us that it is not certain that brother O. Pratt will be coming to the Conference.

CONFERENCES.—The General Conference of Wales will be held outside, weather permitting, in Merthyr, on the 29th and the 30th of July, when Apostle O. Pratt is expected to be present.—The Monmouth Conference will be held in Tredegar, on the 22nd, and Carmarthen and Pembroke the same time, circumstances permitting, so the Conference Presidents can bring their accounts to the Main Conference the following week. The Presidents of the North can prepare their accounts in their councils, previous to bringing them here.

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☞ THE TEMPLE.—Do the various Presidents remember about the Collections for the Temple, which we must ask you to turn in sometime between now and the General Conference, so that brother Pratt may have them there? Everyone who sends the above Collections to us, should keep a detailed account of them; and in the General Conference we shall announce the sums received.

☞ Send all correspondence, and letters to the First Council, to "*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil*;" and we wish to have a stamp from everyone who requests an answer.

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✍ Faithful Branches in the various Conferences are complaining that we do not publish their numbers, as do the Branches of East Glamorgan; but it is too much work for us. The Presidents will please do that for us in their Conferences.

✍ The SECOND QUARTER is coming due with the distribution of this Issue, and we are confident that next Quarter we will not have to publish our accounts each month, as we have done since the last Quarter, which have not yet been cleared.

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TO OUR CORRESPONDENTS, &c.

✎ Brother Thos. Pugh, president of the West Glamorgan Conference, wishes to warn all Welsh Saints not to receive William and Elizabeth Hughes, from his conference, until he has an opportunity to see them again, and give them another letter.

✎ Brother Wm. Howells, from Aberdare, has been sent to France as a missionary, and has been ordained a high priest; and he has already preached in French, and distributed hundreds of the French tract that he printed here, together with English books. May the Lord bless him abundantly.

“Advocate of the Pipe and the Chew.”—When he writes against us in another publication, let him not hide his name from us as he did; otherwise, he can be disappointed again.

✎ May the Conference Presidents send us the accounts of their Assemblies promptly, and not just at any time.

BOOK OF HYMNS.—We forgot to say in its Foreword, that this sign (—), after the hymns, shows that the authors are unknown. In Hymn 190, the word *all* is lacking in the following English line:—

“The sun, and the moon, and the stars *all* shall darken.”

✎ We have not heard from Council Bluffs yet, but we expect a letter any day. Concerning Salt Lake City, there is hardly any news, except only that hosts of families, who go out on the pretext of searching for gold, intend to join the Saints in secret there, and set up their homes in their midst.

“T. L.”—No, it is completely ignoble of that brother to take out books from your library, and read the letters there, every time he comes to your house. If he does not see this, tell him kindly not to do so next time.


✎ We shall attempt to make use of the writings of A. Evans, J. Morris, &c., in the next issue. We do not know what to say to our diligent poets who compose enough verses to fill our publication every month; if we say that we shall publish them all, we fear that it will be a barefaced lie; and for that reason, we think that it would be better to be silent.

“Ifan Bach.”—Every one of the Saints who contributes to burial clubs thinks to die in Babylon; and whoever contributes for ill health, believes that he will be ill, and that God will not heal him.


“C. T.”—We have not heard anything in answer from Mr. Price, and therefore we do not know.

“J. W.”—If you wish to know why a blessing is not asked for Tobacco, ask the smokers and the chewers.

“W. W.”—It is not regular for anyone to preach or baptize without permission except in his own area; and the purpose of that is so that there is no danger of anyone, in his ignorance, baptizing or laying his hands upon anybody unacceptable.

 The Conferences that have not paid a farthing towards the expense of the First Council should be generous enough to send a stamp every time they require an answer. About ten stamps have been received since February. From now on, everyone who does not send a stamp may pay twopence for an answer.

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80	Wm. Thomas, Dowlais	2	14	4	0	0	0
100	James Ellis, Cardiff	0	0	0	7	13	11
32	John Price, Cwmbach	0	0	0	1	1	10
25	Humphreys, Llanfabon	0	0	0	0	19	2
60	William Evans, Rhymni	1	0	0	1	9	10
40	Daniel Evans, Hirwaun	0	0	0	1	13	0
10	Wm. Armon, Cwmnedd	0	0	0	0	5	10
<i>Conferences.</i>							
300	T. Giles, Monmouth Conf.	3	0	0	9	7	7
336	Howell Williams, Carm.	0	0	0	10	4	3
210	T. Pugh, W. Glamorgan	0	10	0	7	19	6½
240	Abel Evans, North	0	0	0	9	0	0

☞ It is seen that only a few of the Presidents have kept their word. Perhaps many are waiting for the Conference, to pay this time, when they otherwise could have sent them to us punctually. We know of one who loaned a little of the money that should have been in our hands by now; that is entirely unjust. How can we pay our debts punctually, if our distributors are slack. The money for all the English books has been paid by us to Pratt, before we have received hardly a halfpenny for them ourselves.

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MERTHYR-TYDFIL:

PRINTED AND FOR SALE BY J. DAVIS, GEORGETOWN;

ALSO FOR SALE

By the Saints generally, and many Booksellers,
throughout the South and the North.

1849.

TO OUR CORRESPONDENTS, &c.


DEBTORS OF CAPT. JONES.—We wish those who are in debt to Capt. Jones to make haste to pay us, or they will have the pleasure of seeing their names on the cover of the TRUMPET. Complacency and lack of effort, prove a lack of something else.

“D. W.”—Our correspondent is surprised that we put “devils,” &c., in place of “d—v—s,” &c. We do not know what is the cause that men fear to see *devil* printed in full, any more than Satan in full. Do not all the Reverends say “Satanists” in full all the time? Thus do we treat the devils.

THE CHOLERA.—According to the count that is given out daily here, the number that have died from the beginning in Merthyr is 626; in Penydarren, 155; in Dowlais, 454; and in Aberdare, 77. The total that have been taken ill in the above places is 3196; and the total that have died is 1326. It should be understood that no one is considered to have died from Cholera if he is not dead within 24 hours; and as a result, no more than half, according to that, are set down as dying from the above sickness. It was not thought of in time this month to take a count of the deaths among the Saints; but we believe that hardly any have died.—(Aug. 22)

SINGING.—All Branches, in every Conference, should choose a president and two counselors, in every branch, to take the lead in singing, so that that part of worship is carried on regularly. Such will have the right to run a singing school, and to lead it, and to see that no one comes to it for false purposes, such as to gossip, or to court, &c. That destroys every worthy intention.

“J. J.”—It is not proper for a brother to practice his gifts in a foreign branch, unless he has been so exhorted by the president.

 It will be required of all Branches to keep a count of everyone who was baptized, when, and by whom; when he was confirmed, and by whom; when he was received by letter, and from whence; when called to an office, and what office; when cut off; and when rebaptized; when died or emigrated, &c., &c. Count will need to be kept of many other things, which are noted in the book, as soon as it is ready, which will not be long.—Everyone who is baptized should receive a paper from the baptizer, with both their names on it, together with the day of the month, to be presented to the secretary of the Branch, as he is confirmed.

THE GENERAL EPISTLE.—We failed to get space in the Trumpet for the General Epistle to all Saints throughout the world, from the First Presidency in Salt Lake City. It will come out without delay, in booklet form for a penny, after this Issue.

☞ Monmouthshire, Pembrokeshire, and the East Wales Conference, have not sent the account of their Conferences to us yet. What is one to think about such continual negligence.

☞ The Conferences which brother Abel Evans visits, have a duty to do their best for him; for it is not reasonable to expect him to be able to live on nothing. If they reap from his spiritual resources, he in turn should be able to reap from their earthly resources.

☞ The Conferences which have not paid a farthing towards the expense of the First Council should be generous enough to send a stamp every time they require an answer. About ten stamps have been received since February. From now on, everyone who does not send a stamp may pay twopence for an answer.

ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:—Monmouth—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen. Pembrokeshire—Mr. John Morris, opposite the Dragon Hotel, Pembroke. The North—Mr. Abel Evans, to Mr. F. Cross, Menai Bridge, Anglesey.

☞ Send all correspondence, and letters to the First Council, to "*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;*" and we wish to have a stamp from everyone who requests an answer.

TO OUR SUBSCRIBERS.

WE wish for you to pay each month as you receive the TRUMPET, so that the mind of the Distributor can sometimes have the opportunity to think of something besides pennies all the time. If a subscriber has to have credit, by all means let him have credit a month before the twopence is due, or permission to pay a halfpenny per week during that time. If he is not content with that, let him receive the publications that are given for free. We cannot at present, unless we achieve greater wisdom, counsel anyone better.

PAYMENTS FOR THE QUARTER ENDING IN JUNE.

THE following shows how much was paid during this month on the books, for the above three months, and the unpaid sums.

Trumpet.	Distributors	Paid.			Unpaid.		
100	James Ellis, Cardiff	7	13	11	0	0	0
32	John Price, Cwmbach	1	1	10	0	0	0
25	Humphreys, Llanfabon	0	19	2	0	0	0
60	William Evans, Rhymni	1	0	0	1	9	10
40	Daniel Evans, Hirwaun	1	10	0	0	3	0
10	Wm. Armon, Cwmnedd	0	5	10	0	0	0
<i>Conferences.</i>							
300	T. Giles, Monmouth Conf.	5	5	0	4	2	7
336	Howell Williams, Carm.	9	0	0	1	4	3
210	T. Pugh, W. Glamorgan	7	19	6½	0	0	0
240	Abel Evans, North	4	0	6	4	19	6

☞ According to the decision made at the General Conference, the Conference Presidents have the right to bring their debtors to council, so that there will be no cause for blame or unfaithfulness of the Saints all the time. We know of the willingness of those to cooperate in all things, if they but get their presidents to put them to work. Let all the presidents pay them each month, so that there will be no difficulty in settling up each quarter; and that which is left unsold, will be the property of the branch to sell on demand; and they can collect in order to settle up everything each time with the Conference President. We hope that this will be taught and done in each branch.

BOOKS OF THE LATTER-DAY SAINTS FOR SALE BY J. DAVIS, PRINTER, MERTHYR.

THE SCRIPTURAL TREASURY. Prices: bound, 3s 8c, 4s, and 5s 6c.

PROPHET OF THE JUBILEE. In 3 Volumes. Prices 6s, and 6s 6c.

HISTORY OF THE LATTER-DAY SAINTS, from their Beginning. Price 1s.

REVIEW OF THE LECTURES OF THE REV. E. ROBERTS, RHYMNI, against Mormonism. Price 4c.

REVIEW OF THE SECOND. Price a Penny and a Halfpenny.

THE SCALES, in which are seen David weighing Williams, and Williams weighing David; or David Williams, from Abercanaid, contradicting himself. 2c.

WHAT IS THE GOSPEL? Price a Penny and a Halfpenny.

FALSE PROPHETS. Price Halfpenny.

DEFENSES OF THE SAINTS. Prices a Penny, and a Penny and a Halfpenny.

THE REVEREND AND THE BOY. Price Halfpenny.

SONG OF THE PREACHER. Price Halfpenny.

SPENCER'S LETTERS to the Rev. W. Crowell, M A. Price 1s. 10c.

VOICE OF WARNING. Price 1s 6c.

BOOK OF MORMON. Price 3s

PROVE ALL THINGS, containing "The Doctrine of Baptisms," "Reasons why I stand for the Saints," and "The Lame Man at the Temple." Price Halfpenny, or 3s. 6c. per hundred.

"REMARKABLE VISIONS." Price Two and a Halfpenny now.

"L'EVANGILE" (The Gospel). French. Price Halfpenny.

BAPTISM. Price One Penny.

COLLECTION OF NEW HYMNS. Price, bound, 6c.; in cloth, 10c.; in leather, 1s.

"COME OUT OF HER,
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ZION'S TRUMPET,

OR

Star of the Saints.

VOL. 1.]

SEPTEMBER, 1849.

[PRICE 2*p*.

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TO OUR CORRESPONDENTS, &c.



What shall we make of the long pieces of Poetry that we receive every month? Shall we glue them together to reach the moon, or destroy them mercilessly in the fire? We would like to please everyone, but we see it as impossible to please all the sons of the muse. They must come to terms with their fate, or become editors themselves. They are not accepted just because one says that he is a regular subscriber, another that he has had a good word about his work, and the third that it is his first attempt,—rather because of another kind of merit. Two or three verses full of meaning are better than a hundred verses of filling up space; and consequently, let our brothers strive to compose better, shorter poems, and to better tunes than the “Lily of the lanes” of the balladeers; remembering also that not all that rhymes is poetry.

“A. E.”—We thank him for sending us the booklet called “Heresies and Deceptions of the Latter-day Saints and the Book of Mormon.” Everyone has a duty to aid us in this manner to get hold of everything that is published against us, so that we may defend ourselves if there be cause. However, the booklet in question is not worth reviewing, for it contains nothing that has not already been answered.

“T. T.”—If the brother continues to preach things beyond his comprehension, such as the millennium, the resurrection, &c., against all counsel, let him be deprived of his office at once. The fact that Capt. Jones or W. Phillips discusses such things is no reason for him to do that. It is not the Spirit of God that leads him to such selfishness.

“P. T.—s.”—It is completely improper to use base words in the council, and every other place, particularly while dealing with matters of God. Cheerfulness is all right; save us from those who come to such places only to create humor, and get caught up with words or with opposition.

“Ioan.”—Write more comprehensively. The substance of your essay on Trials could be included in less than half the words. We are eager for the help of those who can write comprehensively and briefly, without cause for us to remould their articles, because that is just the same as our doing the writing ourselves.

“J. S.”—We thank him for sending a stamp in accordance with our wishes, but we should prefer it had his stamp not been on a letter previously. We have enough of those on hand all the time, and we would not hesitate before giving a hundred of them away for a penny, if they would do some good to someone.




No one from England, or any distant places, should be received into any Conference, before first obtaining a printed letter from the First Council of Wales.

"T. M."—Yes, it is true that the well known Rev. W. R. Davies, from Dowlais, has died of cholera. He died having returned home, when it was thought that the illness had left the place.

CHOLERA.—This destroyer has not yet left Merthyr, although it has an appearance of having tried once or twice. Some die here every day now, but not half as many as usual. We have heard it is terrible in Hirwaun.

CONFERENCES.—The Monmouthshire Conference will be held in Nantyglo on the 21st of October; Carmarthenshire, in Carmarthen, on the 21st; and East Glamorgan in Merthyr on the 28th.

ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:—Monmouth—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen. Pembrokeshire—Mr. John Morris, opposite the Dragon Hotel, Pembroke. The North—Mr. Abel Evans, to Mr. F. Cross, Menai Bridge, Anglesey.

 Send all correspondence, and letters to the Main Council, to "John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil;" and we wish to have a stamp from everyone who requests an answer.

GIFTS OF THE HOLY SPIRIT.

O GOD, give us thy Holy Spirit,
And its influences like fire;
May it be upon us inseparably,
In the name of great Jesus:
Comfort us with its gifts
In public, and may our mouths
Speak with the tongues
And songs of heaven now.

Give us the dear gift of interpretation,
The key to languages from above,
To proclaim the things of heaven boldly,
To cheer us down below.
Give faith and the gift of prophecy,
Below the air to comfort us;
And praise that may flood
Now from our mouths.

Flint.

THOS. CONWAY, JR.

TO OUR DISTRIBUTORS.—(SO AS NOT TO FORGET.)


WE beseech every Conference President, when he receives the bundle for his county from us, to be sure to send the bundle for each Branch with someone from the Council, or some other way he thinks best; and let the President of each Branch give the bundle to the Distributor he may choose in the church, for him to distribute, and place others who are on the Lists to assist him, if need be. Then let the Distributor be paid by everyone each month, so that he can settle his accounts before the church every three months, and so that he can give the money and the numbers of copies the Branch President has on hand, so that he without delay can furnish them to the Conference President, so that he then can send them to us with the money of all the branches, in his conference. We will acknowledge the receipt of the various sums on the wrapper of the TRUMPET, as we receive them. Our Publication will appear regularly at the end of each month, and it can be known in each Council when to call for the bundles, so that they can be in each place punctually. How easy this can work, once we learn the way. It is necessary for everyone to cooperate faithfully in this, so that we can cheerfully give our accounting to those who request it; for we will not be without great responsibility.

Many honest friends in the world will receive the TRUMPET, if our Distributors will but offer it to them; and indeed many things will appear in it, which will be of worth to them to know.

PAYMENTS FOR THE QUARTER ENDING
IN JUNE.

THE following shows how much was paid during this month on the books, for the above three months, and the unpaid sums.

Trumpet.	Distributors	Paid.			Unpaid.		
60	William Evans, Rhymni	1	2	0	0	7	10
40	Daniel Evans, Hirwaun	0	0	0	0	3	0
<i>Conferences.</i>							
300	T. Giles, Monmouth Conf.	4	2	7	0	0	0
336	Howell Williams, Carm.	0	0	0	1	4	3
240	Abel Evans, North	0	0	0	4	19	6

 According to the decision made at the General Conference, the Conference Presidents have the right to bring their debtors to council, so that there will be no cause for blame or unfaithfulness of the Saints all the time. We know of the willingness of those to cooperate in all things, if they but get their presidents to put them to work. Let all the presidents pay them each month, so that there will be no difficulty in settling up each quarter; and that which is left unsold, will be the property of the branch to sell on demand; and they can collect in order to settle up everything each time with the Conference President. We hope that this will be taught and done in each branch.

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TO OUR CORRESPONDENTS, &c.

THE CHURCH BOOK.—We expect that some copies of this book will be ready in a month or two. We intended once to print it in England, thinking that we could publish it more cheaply; but by the time we got answers from there, we were greatly disappointed; and the result was that we devised to print it ourselves, which will make it cheaper by some shillings, and just as nice an appearance. We can ensure that its price will not be over ten shillings, but we cannot say if it will be cheaper or not, because it has not been finished. The Book of the Church of other denominations costs a pound, even though more copies of that have been printed than there will be call for the Book of the Saints. It will contain 200 pages, and every page will measure about 15 inches by $9\frac{1}{2}$. It will contain space to write the history of the Branch, together with the stories of healings, blessings of children, &c. The Introduction will explain everything relevant to it, so that there will be no cause for anyone to misunderstand. We hope that all the Branches will be prepared to pay for it when they get it, because such a costly work requires prompt payment.

THE NEXT EMIGRATION.—We wish everyone who decides to emigrate next January, to prepare quickly, and send their names, their ages, and their payments to us without delay, so that our brother O. Pratt can get them all in time. Those who do not have money to go further than Council Bluffs can earn enough money there quickly to carry them to the end of their journey. The letters we have seen from there give an especially good portrayal of the place, and invite everyone to make an effort to arrive there, so that they can get richer for the rest of the journey, which they cannot do in Britain.

THE CHOLERA.—We are pleased, for the sake of our fellowmen, that God appears to be staying his hand of judgment for a while. Hardly anyone is dying in Merthyr at present, and a number of days have passed that there is no count of anyone.

"T. D."—A number of the books of our brother Jones, apart from the "Old Religion Anew," are out of print at present, and they cannot be had for any money; we can name "The Reply," "False Prophets," "What is the Gospel?" &c. That will be the story of other books soon; therefore, make haste everyone. A reprint of them will not do, until we get enough buyers to compensate.

"Didymus."—Yes, there are plenty of the New Hymn Books, together with the "Treasury," on sale here, and with all the Conference Presidents; if you cannot get them for money, the Presidents are at fault. We have heard many complaints from other places, but we hope there will be no cause of that any more. Whose work is it to make an effort to spread information? If it is our work alone, we say that it is more than we can do; and as a result, everyone who wishes to spread information will see their duty to help us vigorously.


"A. G."—Our sister's correspondence is quite good. With a little practice, she will come to write things worthy to appear.

"Young Saint."—You can send a letter to any part of the United States for a shilling; and it does not matter whether you pay in advance or not—the price of postage will be the same.

"Sectarian."—Yes; the Saints are happy for others to emigrate with them, if they will obey the order which is observed on board ship, and be in peace with each other. It will not cost more for you than for the Saints in general.

"Teetotaler."—Our correspondent asks if it is possible to be a Teetotaler with the Saints. We answer that it is, and also that we have to urge a number of the Saints to abstain completely, as the only way to reform them; but some of the Saints who used to drink much while in the world, can now keep from drinking without all joining the temperance society.


ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:—Monmouth—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen. Pembrokeshire—Mr. John Morris, opposite the Dragon Hotel, Pembroke. The North—Mr. Abel Evans, to Mr. F. Cross, Menai Bridge, Anglesey.


 Send all correspondence, and letters to the First Council, to "*John Davis, Printer, Nantygwenith, Georgetown, Merthyr Tydfil*," and we wish to have a stamp from everyone who requests an answer.

PAYMENTS FOR THE QUARTER ENDING IN SEPTEMBER.

THE following shows how much was paid during this month on the books, for the above three months, and the unpaid sums.

Trumpet.	Distributors	Paid.			Unpaid.		
32	John Price, Cwmbach	2	2	2	0	0	0
25	Humphreys, Llanfabon	0	0	0	1	3	6
40	William Evans, Rhymni	0	0	0	2	1	11
100	J. Phillips, Pontypridd	4	12	3	0	0	0
80	W. Thomas, Dowlais	0	0	0	2	5	4
40	Daniel Evans, Hirwaun	1	5	6	0	2	1
100	Joseph Davies, Aberdare	0	16	0	9	1	6
100	James Ellis, Cardiff	0	0	0	5	16	5
10	Wm. Armon, Cwmnedd	0	7	0	0	3	5
<i>Conferences.</i>							
280	T. Giles, Monmouth Conf.	0	0	0	13	2	6
286	Howell Williams, Carm.	0	0	0	13	13	0
210	T. Pugh, W. Glamorgan	9	19	0	0	0	0
45	A. Clarke, Cardigan	0	0	0	1	10	4½
240	Abel Evans, North	0	0	0	12	12	6

 The reason that only a few payments are noted in the present Issue is that we had to publish it much earlier than usual, and so it was inconvenient to coincide with our distributors' payment times, although Pontypridd, Cwmbach, &c., had enough time.

 According to the decision made at the General Conference, the Conference Presidents have the right to bring their debtors to council, so that there will be no cause for blame or unfaithfulness of the Saints all the time. We know of the willingness of those to cooperate in all things, if they but get their presidents to put them to work. Let all the presidents pay them each month, so that there will be no difficulty in settling up each quarter; and that which is left unsold, will be the property of the branch to sell on demand; and they can collect in order to settle up everything each time with the Conference President. We hope that this will be taught and done in each branch.

THE SAINTS NEED AN EXPLANATION.

HOWEVER much we have published the piece entitled "To Our Subscribers," almost no one understands it so far. Some understand it spiritually, others figuratively, &c., but no one understands it literally or financially! Let no one find fault in sectarian explanations any more; because the Saints themselves need an explanation. Who will put his name to a shilling's worth of explanation to explain what is meant by "paying every month upon receiving the Trumpet," "receiving credit for a month before the twopence are due," &c.?

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NOVEMBER, 1849.

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1849.


TO OUR CORRESPONDENTS, &c.

EVERYONE NOTE.—We request all Conference Presidents throughout Wales to send us the representation of every Conference, correctly and without fail, by the 20th of next December, so that we can send them without delay to Apostle O. Pratt, for him to get out the representation of Europe by the beginning of the year. This must not be neglected in any way, or we shall become transgressors. Every Branch president should bring his count to the council at the proper time.


CONFERENCES:—The next Quarterly Conferences will be held as follows:—Pembrokeshire and Cardiganshire on the 30th of December; the East Glamorgan Conference, in Merthyr on the 6th of January; Carmarthenshire, in Llanelli, at the same time; Monmouthshire, in Nantyglo, on the 15th of January; and the West Glamorgan Conference, in Swansea, at the same time.


ABEL EVANS.—We wish to call the particular attention of all the Saints of the North to the duty of helping the worthy brother Abel Evans to emigrate with the next sailing. He has been appointed to lead the Welsh over the watery path to the Valley of the Salt Lake, and to be a target for the arrows of our country's false accusers once more. We give him permission to collect from among all the Northern branches, for him to get enough to pay for his transportation, and for his tireless labor among them.

THE NEXT EMIGRATION.—We wish to inform all Emigrants to be awake, and to send their names, ages, and advance payments to us without delay, if they wish to go. We do not promise that we can receive any after the 1st of December next, because Pratt must have six weeks to agree on a ship, and make the necessary preparations. The new law requires the profession or craft of every emigrant, together with his nationality, with his name, age, and payment; therefore everything should be sent to us without delay.

 We have received a letter from Minersville, America, giving the story of the Welsh Saints in those parts, under the presidency of brother Thomas M. Richards, formerly of Merthyr. He represents his conference, including four branches in which there are 10 elders, 3 priests, and 2 teachers; in total, 48. In one of the branches 11 were baptized in the last three months. We are informed that the contents of Welsh publications are copied in the Welsh monthlies there, with an article by the late Rev. W. R. Davies, Dowlais, in one of them, saying that the "Satanists" have come to an end in Dowlais, because of the orations that have been given there against them!


ENLARGEMENT OF THE TRUMPET.—Various people have been writing to us, and speaking with us as well, about enlarging the TRUMPET. We are willing to add EIGHT PAGES to its present size, for the small increase in price of One Halfpenny, on condition that the Conferences take additional numbers every month. It is a pity that about six thousand Saints, not to mention the world, cannot receive many more than two thousand of the TRUMPET, while they are not bothered by any other publication. There is a true need for a publication of greater size, particularly from now on, when there will be so much news coming from Zion. Every Conference President should let us know by the 15th of December at the latest, how many of the enlarged TRUMPET he can distribute in his conference, for $2\frac{1}{2}c$ per month.—We wish to inform our bilingual readers that we now have a way to publish all news as quickly as the STAR.

 Various interesting correspondences have been received, from the North and other places, but we cannot find a place for them this time. Many questions also remain unanswered.

 President H. Williams, Carmarthenshire, wishes to inform the Saints in general that there is no connection between William Davies, hawker, from Llandysul, and the Saints in any way.

THE CHURCH BOOK.—We said in our last Issue, through our knowledge “in part,” that the price of this book would not exceed 10s.; but having considered the necessity of having a GOOD binding on it, we saw that we would have to raise the price by a shilling; and after that it will be cheaper by 5s. than we could get it done in England. The binder has it now, and copies will be ready in two or three weeks.

ADDRESSES.—All letters to the Conference Presidents are to be sent as follows:—Monmouth—Mr. Thomas Giles, care of Mr. Moses Dudley, near the King William, Garnfach, Nantyglo. West Glamorgan Conference—Mr. Thomas Pugh, care of Mr. John Harries, Sawyer, Green Court, Neath. Carmarthenshire—Mr. H. Williams, care of Mr. Isaac Jones, Weaver, Quay Street, Carmarthen. Pembrokeshire—Mr. John Morris, opposite the Dragon Hotel, Pembroke. The North—Mr. Abel Evans, to Mr. F. Cross, Menai Bridge, Anglesey.

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80	W. Thomas, Dowlais	2	5	4	0	0	0
40	Daniel Evans, Hirwaun	0	2	7	0	0	0
100	James Ellis, Cardiff	5	16	5	0	0	0
12	Wm. Armon, Cwmnedd	0	2	6	0	0	11
<i>Conferences.</i>							
280	T. Giles, Monmouth Conf.	13	2	6	0	0	0
286	Howell Williams, Carm.	13	13	0	0	0	0
45	A. Clarke, Cardigan	0	0	0	1	10	4½
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BATTLE BETWEEN SAINTS AND BAPTISTS.

RECENTLY, near Pontypridd, a young man was being baptized by the Saints on Wednesday night; but the Sunday after that, he was baptized again by the Baptists, and received by them as a full member. The Saints were not satisfied with the circumstances, and they succeeded once again in getting him to their meeting the following Wednesday night, where he was received into the midst of the Saints by means of the laying on of hands, and he received the Holy Ghost on the spot! He is now a zealous and knowledgeable Mormon, because he received surety, which he would never get among the Baptists.

"COME OUT OF HER,
(NAMELY BABYLON) MY PEOPLE."

ZION'S TRUMPET,

OR

Star of the Saints.

VOL. 1.]

DECEMBER, 1849.

[PRICE 2p.

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1849.

TO OUR CORRESPONDENTS, &c.

 We have various correspondences to hand, which we shall publish according to their merit. We know of the feelings of disappointed correspondents, because we also correspond, and have been disappointed on many an occasion. Lack of space is the reason that some correspondences do not appear this month or last month.

 The commandments which we give from time to time in our publication are to be carried out by the different presidents, otherwise they will be brought to trial. We do not order or teach anything with which the head President does not concur. It is worrisome for us to preach to sleepy men, and write to men who cannot read, and who have no wish to learn to read. They are like wheels out of place, refusing to cooperate, and holding others back.

TO ALL THE PRESIDENTS.—We have been given another commandment to communicate to you, that you must, from the beginning of the new year on, keep account of the activities of every member, in a book in every Branch, so that it may be shown in Zion. They should put down in it whatever every individual contributes to the rent of the room, the temple, and books, such as the Trumpet, and other pamphlets: the count will be shown to everyone there, and it will be possible to see who has been carrying on the work in Wales, so that everyone may be rewarded according to his labor.


“T. D.”—Rather than forbid praying in the Spirit, everyone should be urged to strive for that gift, like the other gifts. This gift has been neglected too much. Pray for it, and you will be sure to get it again.

“J. Th—s.”—There is no reason for the Saints to suffer anything unreasonable. Disrupting a house of worship is punishable by the law of the land, and you should bring the wretches to trial, as was done recently in Abergele. There some people were fined heavily for disturbing the Saints; and the chief justice told them that the fine would be £40 the next time, for anyone who committed such a crime again. He also pointed out that the Saints should receive the same fairness as others to worship, and woe to whoever impeded them. We are sorry that we cannot publish the interesting story from there, by brothers J. Parry and Abel Evans.

“W. G.”—Yes, it is completely indecent for the elders to sit far back in a Saints’ meeting; and even more indecent for the counselors—their place is to be close to the president.


We wish to inform our bilingual readers that we now have a way to publish all news as quickly as the STAR.

SIZE OF THE "TRUMPET."—Various people have been writing to us, and speaking with us as well, about enlarging the TRUMPET. We are willing to add EIGHT PAGES to its present size, for the small increase in price of One Halfpenny, on condition that the Conferences take additional numbers every month. It is a pity that about six thousand Saints, not to mention the world, cannot receive many more than two thousand of the TRUMPET, while they are not bothered by any other publication. There is a true need for a publication of greater size, particularly from now on, when there will be so much news coming from Zion.—We now announce that we shall venture to enlarge the TRUMPET in January, come what may, for Twopence Halfpenny a Month, although some presidents have not given any answer. Thos. Pugh's conference, and Hirwaun branch are those who have added the most in their number so far; we hope that there is no one who has not done his best to carry on God's work in this way. We fear that there will be no point in sending anything to the North next year, unless there is better organization and effort there than there has been.—Many wish to get the Publication at 3c., and others at 6c.; but a smaller one is enough for those unwilling to read.

 We are advised to set the number of Saints next year, next to the number who take the Trumpet, so that Branches and Conferences can see their works.

CONFERENCES.—The next Quarterly Conferences will be held as follows:—Pembrokeshire and Cardiganshire, on the 30th of December; East Glamorgan, in Merthyr, on the 6th of January; Carmarthenshire, in Llanelli at the same time; Monmouthshire, in Nantyglo, on the 13th of January; and West Glamorgan Conference, in Swansea, at the same time.

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